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HORÆ SABBATICÆ;

OR,

The Sabbath Cycle the Divine Chronometer :

A DISSERTATION

TO PROVE THE ORIGINAL SABBATIC ORDINANCE TO BE
PERPETUAL BUT NOT LEGAL.

"If the Sabbath was made for man, as Christ himself hath declared, for whom
or for what period, then, was it not made?"

"The Son of Man is Lord also of the Sabbath."—Mark ii. 28.

BY RICHARD BALL,

AUTHOR OF "HOLY SCRIPTURE THE TEST OF TRUTH," "THE MILLINARIAN
INQUIRER," "THE BROAD AND NARROW WAY," "GOD'S VOICE
IN THE PESTILENCE," "THE HAND BOOK OF
CHINA," ETC., ETC.

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GLASGOW: DAVID BRYCE; GEORGE GALLIE; J. R. M'NAIR.

BRISTOL: OLAND; WHEREAT.

1853.

————— “The Sundays of man’s life,
Threaded together on Time’s string,
Make bracelets to adorn the wife
Of the eternal glorious King:—
On Sundays, Heaven’s door stands ope—
Blessings are plentiful and rife—
More plentiful than hope.”

George Herbert.

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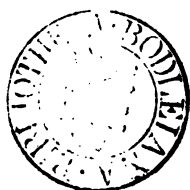
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PREFACE.

"Non est interpretatio, sed divinatio quæ recedit a litera: cum receditura litera, iudex transit in legislatorem."—*Bacon*.

"What saith the Scripture?"

"As knowledges are now delivered, there is a kind of contrast of error between the deliverer and the receiver: for he that delivereth knowledge desireth to deliver it in such form as may be best believed, *and not as may be best examined*; and he that receiveth knowledge, desireth rather *present satisfaction than expectant inquiry*: and so rather not to doubt than not to err; glory making the author not to lay open his weakness, and sloth making the author not to know his strength."—*Lord Bacon's Adv. of Learning*, p. 53.

We live in an age when the mind of man is putting forth unwonted energy, when nothing in heaven above, or in the earth beneath, or in the waters under the earth, escapes its inquiring scrutiny. Accumulated facts have exploded time-honoured theories. The object kept steadily in view in the pursuit of science and philosophy is not what it once was, to establish some new hypothesis, but to develop proveable truth for application to practical uses: and as nothing material has escaped this keen scrutiny, so the abstract and spiritual have been equally subjected to the same searching processes.

The oracles of God have, in like manner, passed through ordeals to an extent before unattempted and unimagined. The crumbling memorials of antiquity—the dim, mysterious records of the earliest ages—the frame-work, and the very bowels of the inorganic earth, have been explored and ransacked by friendly and unfriendly hands; the acutest philologists the world ever saw have taxed their powers to the uttermost in the investigation of the sacred text; and all, willingly or unwillingly, have conspired to confirm the faith of the intelligent Christian, and to confute the cavils of the keenest sceptic; so that the more we come to know of

the works of God and of the ways of man, the more are we confirmed in the truthful exactness of God's records of the one and of the other. The overwhelming discoveries of modern astronomy which have opened up in illimitable space the myriad suns of other systems, each, perhaps, more glorious than our own, and these, it may be, clustering on the mere outworks of creation; the equally wonderful revelations of organized life in the minutest discoverable atoms of matter; the bold application of known principles of science to unexampled uses, by which we send our messages on the lightning's wing, and compel the sun-beam to depict our portraits; these wonder-working appliances of modern science have only whetted the intellectual appetite, till it should seem as "though nothing will be restrained from them which men have imagined to do."* Inquiring minds are consequently not disposed to take anything upon trust—great names will not give currency to unproved opinions, and he who desires to influence the public mind must be prepared, by calm inquiry, to set forth the steps by which he has arrived at his conclusions, and to show that those conclusions can be maintained by clear argument and fair analogy.

Looking, then, at the long-debated question of the Sabbath Institute in connexion with this acknowledged condition of the popular feeling, is it not of deep importance that it should be gravely and carefully argued from the one only authoritative source of knowledge, not from the mode or period of its observance in any one of the successive dispensations, but from a comprehensive view of the entire circle of Divine testimony—from its Edenic original to its grand and ultimate consummation (*as to earth*) in the glories of the "day of the Lord"? Will it be thought presumptuous to question† whether this has yet been accomplished—to assert that we yet require an exposition of the coherent testi-

* Gen. xl. 6.

† The flood of publications on the Sabbath which have lately appeared, some of them eminently useful, and including many admirable productions from the pens of working men, all more or less proceed on the assumption of the all-important point still remaining to be proved, namely, the perpetuity of the ordinance, and the grounds whereon the perpetuity thereof rests. It is stated in that beautiful book, "The Pearl of Days," that in three months from the announcement of the prizes being offered, more than 950 Essays on the Sabbath were sent in, *all written by working men!*

mony of Scripture to this perpetual memorial, which I venture to designate as the Divine chronometer?*" The objection to the multiplication of books may be fairly met by the inquiry, whether books have multiplied in proportion to the multiplication of readers. And surely it were far better that books should be too abundant—provided only they be for good ends—than that thoughts which tend to man's blessing and happiness should perish with their possessor; "for books are not absolutely dead things, but do contain a progeny of life in them to be as active as that soul was whose progeny they are; nay, they do preserve, as in a vial, the purest efficacy and extraction of that living intellect that bred them."†

In the midst of the heartlessness of polemical strife, and the chilling effects of abounding iniquity, there is a peculiar delight in an inquiry into one article of our common Christianity which will be sure to enlist the sympathies of all who love the Lord Jesus Christ—one which all would rejoice to see lifted up from the debateable ground of inference and custom, and established on the proved testimony of Holy Writ. Each loyal heart will rejoice to trace the successive golden links which, let down from the Edenic temple, reach even to the Paradise of God, connecting the end with the beginning, and completing the mysterious circle of the Divine revelation. And it may here be profitable to notice, that the unity and the manifoldness of the lively oracles is a truth, the evidence whereof grows upon every

* The title of this treatise is simply significant of the Sabbath as the standard by which God measures time. The period of creation is a Sabbath-cycle wound up with the day of rest: the period of the earth's duration, of which the Sabbath-cycle was a figure, is supposed to be an equally complete Sabbath-cycle of seven thousands of years (literally a Sabbath of years), the last of them being the millennial day of glorious rest to a redeemed creation; "for a day with the Lord is as a thousand years, and a thousand years as one day." In truth, all the most noted periods and epochs of the Old Testament history are resolvable into periods of "*sevens*," literally "*Sabbaths*." Take, as one example, the year of jubilee, "Thou shalt number *seven Sabbaths of years*, and the space of seven Sabbaths of years shall be unto thee forty and nine years, and thou shalt cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound."—*Lev. xxv. 8.*

The Chinese divide the months into the three decades called "*Seun*;" their days are also named after the twenty-eight constellations, *four of which mark the weekly Sabbath.*"

† Milton's speech for the liberty of unlicensed printing, p. 104.

investigation; for, as each fragment of the broken mirror reflects the image as did the perfect whole, so the various and fragmentary deliveries of truth, which compose The Book, bear equally upon them the image of the Divine Original. Thus, how wondrous the spiritual coherence of independent parts, the holy breathing forth of the one Spirit in living men of various climes, characters, and stations—the full, clear, and heavenly tones which swell up equally from the uncouth ram's horn, the silver trumpet, or the ten-stringed harp of the sweet Psalmist of Israel! Then, again, the continuous applicability of its living truth to the ever-varying phases of human society—to the changing conditions in the church's history—to the growth of the human mind—to the countless necessities of each individual heart—to the aspirations of earnest and lofty spirits—to the smallest sorrow of the simplest babe—to the most awful conflict of the spiritual warrior. These, together, constitute a cumulating evidence of its Divine origin, which few dare gainsay, but which must be felt to be understood. Unity in diversity is a characteristic feature of the Church of God; not that grim skeleton which Rome presents—the rugged and repulsive outline of dry bones and shrunken sinews—the caricature of a living body; but the living body itself, whereof Christ, and Christ only, is the living Head, the holy living reality whereof Satan's counterfeit is the distorted shadow.

To think of circumscribing the largeness of this “one body” within the straitness of geographical boundaries—to narrow up our conceptions of the “one family” on earth within the petty pen-folds, where a few of the sheep are cowering together in “the dark and cloudy day”—to make the Bride of Christ identical with anything which comprehends not all the members, is to dream and to dote—is to mock the yearnings of our inner man after the realization of heavenly certainties with a dim and shadowy phantom—is to drag down the spirit within us from the heavenly home and hope to our miserable experiments of manifested unity—is to attempt to satisfy all that is holy and lofty with the scorched and scattered stones of the ruined temple, which shall, one day, be builded together for the habitation of God.

Portland House, Bristol; 4th October, 1853.

HORÆ SABBATICÆ.

"God blessed the seventh day, and sanctified it; because, that in it He had rested from all His work which God created and made."—GENESIS ii. 3.

"The Sabbath was made for man, and not man for the Sabbath; therefore, the Son of Man is Lord also of the Sabbath."—MARK ii. 27, 28.

CHAPTER I.

THE subject of the Sabbatic ordinance has been so largely discussed of late years, that it may appear both superfluous and presumptuous to add another treatise to so long a list of modern tracts, and to the elaborate dissertations of former times.

The attempt will, perhaps, provoke two opposite classes of objectors. Those who go not below the surface of things, and are content to occupy the unexamined ground of popular opinion, will regard it as superfluous; while earnest minds, sincere and intelligent in the investigation of truth, will consider the attempt as presumptuous in the face of the fact, that the most learned and best informed have left the question on the debateable ground of inference or analogy.

Still, presumptuous as it may seem, and arduous as I know the task to be, I shall not hesitate, depending on the Divine help and blessing, to contribute my mite of thoughtful investigation towards the establishment of the original and perpetual character of the Sabbath institute, on the secure basis, not of inference or analogy, but of the Divine testimony of Holy Scripture.

It is the manner of Scripture to treat first of ultimate results. Thus, prophetic revelation deals, primarily, with the grand crisis of the world's history, and then, through successive dispensations, fills up, in its onward progress, the comprehensive outline. Take one example,—the earliest prophecy recovered by the Holy Ghost from the ruins of a drowned world—an antediluvian prophecy—points forward, through all time, to the crisis of judgment—"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints to execute judgment."* Thus the Sabbath institute, as God's grand chronometer, is first presented to us in the creation-Sabbath, as the type of the consummation of creation's history in the millennial day; and that day, again, as the still brighter portraiture of the eternal day of heavenly glory. The first being the solemn pause of Jehovah, wherein he rested in contemplation of his glorious handy-work, and saw that it was "very good." The second being the triumphant rest of a redeemed creation, and of restored Israel, over the which (associated with the Church His redeemed bride) Jehovah-Jesus rests, reigns, and rejoices. The last being the glorious consummation in fulfilment of the

* Jude 14.

original type, Jehovah resting and eternally rejoicing over His *new and glorified creation*, when "God shall be all in all."

There is a wondrous largeness in the argument for the Sabbatic institution, for it comprehends all time : its weekly recurrences are the versicles, as months and years are the paragraphs and chapters, of the Divine journal ; each week is in itself the miniature of the one grand cycle of ages ; for as the fourth day was honored by the creation of the sun, so was the fourth millenary of the Sabbatic cycle signalized by the arising of Him, "the Sun of Righteousness," upon the dark horizon of this earth, who was inquired after by the Eastern Magi with, "We have seen His Star in the east and are come to worship Him ;" and so, also, was the Seventh day of Jehovah's rest but the mysterious bud gradually developed through successive dispensations, and ultimately to burst forth in the perfected beauty of the millennial day of a redeemed creation. There is, in short, a vastness in the gradual unfolding, and ultimate issue, of the original ordinance, which, we venture to suggest, has not yet been fully grasped, and which it were presumptuous to attempt to grasp except in humble dependence on the sanction of Scripture, and the enlightenment of the Spirit of God.

Truly the things which are, are like those which have been ; and those which have been in shadow, shall be again in glory. The unity of the Divine revelation, as it is the conclusive evidence of its origin, so it is the clue to its understanding : that unity of aim and purpose glances like a golden thread through all the

varied forms of presentation, whether in history, poetry, doctrine, prophecy, or pictorial tracings: this developed unity speaks to our inner man of things intrinsically beautiful and holy, and unfolds to the spiritual eye the tapestried story of all time resplendent with a glory that excelleth.

Scarcely less momentous are the practical bearings of this original appointment of God; and do we not find that an *intelligent* and scrupulous observance of the day has been to a large extent a prominent feature in every period marked by revivals of vital godliness; while indifference to the obligation, and neglect of the privilege, have as obviously marked the prevalence of infidelity, or of spiritual declension?

But before entering on the question in detail, it will be desirable to endeavour to establish some general principles upon which conclusions may safely rest; and among them a prominent place must be assigned to the following, namely, that there are responsibilities universal, as well as peculiar, under which, in God's sight, the three classes into which the Scriptures* divide the entire human family, respectively lie.

The responsibilities of "*the Gentiles*" are based upon natural conscience, together with original and traditional knowledge of God as the Creator and Upholder of all things; the book of nature, and the perpetual pointings of His hand in providence, being His two undying witnesses "in all places of his dominion," for, "the invisible things of Him from the creation of the world are clearly seen, being understood by the things

* Jew, Gentile, Church of God.—1 Cor. x. 32.

that are made, even His eternal power and Godhead ;” so that Paul arraigns the Gentile world, and convicts it of sin because of this undeniable knowledge of God ; “because that when they *knew God* they glorified him not as God, neither were thankful ;” and awards the condemnatory judgment “that they are without excuse, having changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever, Amen.” And most solemn is it to contemplate, in this aspect, the countless myriads of this, the first of the tripartite divisions of the human family,—responsible, “because that which may be known of God is manifest to them, for God hath shewed it unto them,”—and subject therefore to that Scripture, “As many as have sinned without law shall perish without law * * * in the day when God shall judge the secrets of men by Jesus Christ.”

Here then we have clearly defined by the authority of Scripture, the nature, extent, and final issue of the responsibilities under which the Gentile world lies. How many of the rash judgments and evil surmisings which “the natural man” too often entertains against God, ought to vanish before the elemental principles of eternal truth unfolded in the Word ! God did not make men heathens, but, “as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.”

Man, thus possessed of the knowledge of God and of His “eternal power” stood from the beginning under obligation to observe the perpetual memorial of that “power” in Creation ; and although the lapse of successive generations has well nigh obliterated all

memory of God from the heathen mind, still man's responsibility towards his Maker cannot be changed by dimission of time.

Thus the whole Gentile world is held momentarily responsible and guilty before God by the testimony of His two living witnesses, creation and providence,—held answerable to the Almighty “possessor of heaven and earth” for this weekly quit-rent for his fief,—held to be without excuse for his ignorance, and under condemnation for his disloyalty. The atheism of the heathen is not therefore venial, and the Scripture is justified in its verdict that it is “the fool,” who hath said in his heart, “There is no God.” *

It may thus be held as proved by the undeniable testimony of Scripture, and the simplest conclusions of reason, that man, in the largest sense of the term, is responsible before God, for knowledge of Himself, and for knowledge and observance of His will; there is therefore no escape from obligation to observe that institution, which stands as the original and abiding symbol of God's covenant with man as delegated lord over His creation; for unless we give up man's condition as superior to that of the brute creation, by reason

* “What,” says Jeremy Taylor, “can be more foolish than to think that all this rare fabric of heaven and earth could come by chance, when all the skill of art is not able to make an oyster ! To see rare effects and no cause ; a motion without a mover ; a circle without a centre ; a time without an eternity ; a second without a first ; are things so against philosophy and natural reason, that he must needs be a beast in his understanding who does not assent to them. The thing formed, says that nothing formed it ; and that that which is made is, and that which made it, is *not*. This folly is infinite !”

of the possession of natural conscience, we must acknowledge his position of authority over it, and by inevitable implication, his subjection to Him under whom he holds that sovereignty.

The ordinance of *marriage*, instituted by God in Paradise, and delivered down through the patriarchal ages; coming forth again of the ark and thence spreading with the successive dispersion of the human family over the whole face of the earth, forms a striking parallel to that of the Sabbath. The Mosaic ritual, so precise in its delivery of forms and observances, has no law *ordaining* marriage; and for this obvious reason, that, like the Sabbath, it rested on the Edenic enactment. Under the Gospel dispensation, likewise, we find no framing of any law of marriage, but as it was in Israel,—the ordinance recognized as a holy appointment of God, and honorable for man.

Surely the most distant remove from the period when God made the appointment, cannot invalidate man's responsibility, any more than his liking not to retain God in his knowledge absolves him from the impenitent hardness of his forgetful and unthankful heart! If this were questioned, we might reasonably inquire at what period man was released from the claims of Divine allegiance? Was it at the flood, when man's impiety and violence called down the overwhelming judgment? Was it when Noah looked forth of the ark of refuge on a recovered world? That cannot be, for then God made gracious covenant with Noah as head of the rescued race—repeated His delegation of dominion to man over the whole creation, and therein involved man's bond of fealty to Him who

delegated, as supreme Lord. Where, thenceforth, are we to seek for a period at which we can give any colorable reason for supposing that *then* God released man from his allegiance? We know there is none, and we therefore repeat that the fact of man's defection from God cannot be urged as a plea for his not lying under responsibility to Him. The *measure* of that responsibility is quite another matter, and this, together with the actual condition of those who are now in total ignorance, we may safely leave in His hands of whom His word says, "Shall not the Judge of all the earth do right?"—in the hands of Him, who is not only a righteous, but a just Judge; not only a holy, but a merciful God.

Here, then, are the two, and the *only* institutions, ordained by God, in Eden, for man—the *Sabbath* and *Marriage*; and these have been observed by all the Lord's people everywhere and in all time; and have been acknowledged in every successive dispensation to be of Divine and original appointment; while in reference to mankind in general, it is observable that though in most countries there are discoverable traces of a setting apart of one day in seven as a "*dies sacra*," yet in many it is totally unknown; but as to the ordinance of Marriage, which is essential to man's social happiness, we find, on the contrary, that it has been always and in every country observed, and more or less jealously guarded; thus proving that, in the heart of "the natural man," selfishness, and not allegiance, is the motive-principle; *that* ordinance being sedulously observed which it was for his comfort to remember, and *that* lightly esteemed, and at last abso-

lately forgotten, which did not palpably minister to his happiness to retain.

His retention of the one is a ground on which he stands convicted for non-observance of the other, seeing they *both* were ordained by the same Divine Lawgiver and at the same period; and therefore man's responsibility is thus further proved by compliance in the one case, and disobedience in the other; and our position thus further confirmed, that the responsibility of the Gentile does not cease by reason of his forgetfulness, nor by dimission of time.

We therefore consider that the perpetuity of the ordinance is proved; for unless it can be shewn that the original law has been repealed at some period between the Edenic delivery and the Sinai recognition, the obligation must rest in its full force on all the descendants of Adam; and further, as the Sinai law, so far as regards the Sabbath, was but a reinforcement of original obligation, it must be shewn that it either declares or implies an absorption of the universal law into the straitness of the Hebrew Canon before any argument can be drawn from thence adverse to the perpetuity of the ordinance. Observance or non-observance, retention or rejection, remembrance or forgetfulness, can in no wise be allowed as an argument against obligation to obey; just as in the parallel case of human laws, ignorance is never allowed as a justification for their infraction.

As the river issuing from its mountain cradle, winding through forest solitudes, expanding into a glassy lake, again hastening on its sea-ward course through fertile vallies, even to its ocean-bourne, is the river still; so this Divine institute, issuing from the paradise of God,

flowing on through patriarchal ages, expanding itself over the entire surface of the Hebrew economy, and thence again flowing on in a lovelier stream through the christian dispensation, is still essentially the same, and will at last find its ocean-bourne in the glory of the millennial day !

O ! river, brightly welling
Forth from th' Edenic fane,
In silvery ripples swelling
Through many a palmy plain ;

Then fair and wide expanding
O'er Israel's land to shine,
Their fealty commanding
To Abraham's God—and thine ;

Thence streaming forth in glory
Illum'd by Jesu's face,
To tell the "wond'rous story "
To Adam's ruin'd race ;

The river—still the river,
From age to age the same,
To glorify the Giver
And spread abroad His fame ;—

Once more—through Israel's nation
Thy golden flood shall roll,
And o'er redeemed creation
Shall spread from pole to pole !

The responsibilities of "*the Jew*" are based, in common with those of all mankind, upon original knowledge ; but also and *further*, as a Jew, upon those fuller and peculiar revelations of Himself, and of His will, made by God to the patriarchs, Abraham, Isaac, and Jacob, the great progenitors of Israel ; to them He was known as Jehovah of Hosts, Lord God of Israel.

But that we may more distinctly apprehend Israel's

peculiar position, let us trace his origin. The fratricide of Abel had manifested how totally the human heart had fallen from original righteousness and the law of love; the patriarchal age had closed in with this testimony from God concerning it—"The wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually;" and though that wicked generation had perished in the flood, yet man's heart remained unchanged. The haughty combination of the Babel-builders had been broken by an appropriate judgment which scattered to the four winds of heaven the now severed family; but the doleful knell of a drowned world, and the mysterious confounding of human speech, were soon forgotten by men who liked not to retain God in their knowledge; till at last, when the direful consummation of human apostasy had established *idolatry** in the earth, it pleased the Lord, who at no time bath left himself without witness, to call out Abram from his country, his kindred, and his father's house, and in him to originate the *second* division of the human family—the twelve tribes of Israel, or, in the technical language of Scripture, "the Jew;" in reference to whom the Lord is brought before us as Israel's God, and that nation dignified beyond all others as the depository of His law, so that when it was objected against God's dealings with Israel, "What advantage then hath the Jew?" the apostle replies, "Much every way, because that unto them were committed the oracles of God."

The Jew, as a man, was under all the responsibilities that appertained to man, but as a Jew he was also in

* Compare Gen. xii. 1, with Josh. xxiv. 2, 3.

a position, with regard to God, higher, holier, and peculiar to himself; for "hath God assayed to go and take him a nation from the midst of another nation, according to all the Lord your God did for you,"* for "the Lord hath chosen thee to be a peculiar people unto himself above all the nations that are upon the earth;"† so that the Lord could say,—“This people have I formed for myself, they shall show forth my praise;”‡ and all this was according to God’s pre-ordained purpose; for “when the Most High divided to the nations their inheritance, when He separated the sons of Adam—He set the bounds of the people according to the number of the children of Israel,”§ thereby clearly indicating that the territorial disposition of the earth among the sons of Adam was ordered in the Divine counsels with direct reference to the location of Israel.

One grand purpose, doubtless, in Israel’s election was that this nation, brought into covenant-relationship with himself, might become the sanctified conservators of the Divine law; and of that law no one point of practical observance occupies so prominent a place as the Sabbatic Institution: it was not only reinforced upon the ground of original enactment, but far more largely developed with penal sanctions. It became also their initial-dividing period of time; for as seven is the scriptural number of perfection, so it is likewise the scriptural cycle; for almost all periods of scripture ceremonial resolve themselves into sevens or Sabbaths. We thus see, in the midst of the human family, a separated, peculiar, and holy

* Deut. iv. 34.

† Isaiah lxiii. 21.

‡ Deut. xiv. 2.

§ Deut. xxxii. 8.

nation, fenced off from surrounding idolatry, and dignified by the manifest tokens of the Divine presence ; subject to a code of Divine laws, social, civil, moral and ceremonial, and a worship worthy of its glorious object. Such was the nation of Israel ; and, as seen by God in contrast with the world around, He could say, " He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel ; the Lord his God is with him and the shout of a king is among them."* But when He contemplated them, as they were in themselves, He testifies against their perversity, backsliding, and idolatry.

Such were, then, the two grand classes into which the world was divided until the day of Pentecost, when " the new thing " was brought forth in the earth, " the new meat offering,"—the two wave loaves,—the church as manifested upon earth ; an election out of Israel and from the Gentiles, together one body in Christ ; to be, in ultimate perfectness and glory, the bride, the Lamb's wife, the second Eve to the second Adam,—*the great mystery of the church of God.*

Now the responsibilities under which *the church* lies, are higher, and holier, and more binding still. She not only knows God in His works, but by *faith*, she " understands that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." She not only knows Jehovah as Lord God of Israel, but she knows Him as " the Father," even " the God and Father of our Lord Jesus Christ, in (or from) whom the whole family in heaven and earth is named."

* Num. xxiii. 21.

By so much are her responsibilities higher, holier, and more binding than those devolved upon Jew or Gentile, as her position is peculiar, her relationship more intimate, being one with Jesus in resurrection-life; having been quickened together with Him, raised up together with Him, and made to sit together with Him in the heavenly places.

The works of nature witnessed for the Creator to *man*; the Law revealed His will to the *Jew*; the Gospel unfolded the mysteries of His love, mercy, and grace, in the person of Jesus, to the *church*. Abraham's responsibilities to God, as a *man*, did not cease when God called him to Himself, but they were enlarged, deepened, consecrated. We do not cease to be men, when, being converted, we become Christians; and consequently God's claims for a weekly observance of His creation-rest, devolve on us (upon original fealty,) as the creatures of His hand.

Such, then, are the responsibilities under which the Jew, the Gentile, and the church of God, respectively lie in reference to this ordinance. The Gentile* stands convicted in his responsibility before God by the things that are made; the Jew by the decisions of the law; while the Church of God, "the body of Christ," knowing that "the law is spiritual," and that she is "under law to Christ," rejoices "in the obedience of faith," to commemorate, on the Lord's day, the resurrection of Him from the dead who is "*the head of the new creation of God.*"

* The responsibility of the Gentile in reference to the Sabbath, rests on the supposition that we have proved the ordinance to be

To withdraw Christians from their original responsibilities as *men*, in reference to a seventh day observance, were to nullify the relation between the Creator and man : to put man under Sinai-law, were to Judaize and *slide from grace*. To Christians, the first day is made the seventh, for it is the seven h from *that first day* for ever sanctified by the resurrection of Christ : it is also emphatically the beginning of days, because on it Christ rose from the dead, and the seventh day from *that first*, for ever, because He who rose on that day was the same God who created the world and rested on the seventh day, "for by Him all things were created that are in heaven and that are in earth ; all things were created by Him and for Him." *

* Col. I. 16.

of Edenic original ; if so, then man, as man, is responsible before God for its observance, on the same principle on which St. Paul lays him under the same responsibility for the knowledge of God (Rom. i. 20, 21, and 28). The fact that "man did not like to retain God in his knowledge," or to observe His commandments, does not cancel his responsibility in reference to either the one or the other.

CHAPTER II.

SUCH is our infirmity, that the uninterrupted enjoyment of any blessing begets, too often, indifference to its value: no one ever rightly valued health till he had been deprived of it. The daily blessings of light, air, fire, and water, are, day by day received, enjoyed, and unnoticed; and thus we who live in this highly-favored country, and enjoy the recurrence of the Lord's Day, with its blessed respite from week-day toil, can scarcely appreciate the preciousness of this key-stone of all time, inscribed with "*Christ is risen*"!

Had our lot been cast in a neighbouring country during that dreadful period when "the nation without a God," in defiance of all moral obligation, and in opposition to our physical necessities, substituted a decade holiday for the holy rest of the Christian Sabbath; we should, on returning to England and England's Sabbath, have valued and venerated that ordinance of Paradise in a degree unknown before.

Conscious of this infirmity, and that even the pure mind needs to be stirred up by way of remembrance, how important it is to cherish suggestive recollections of those red-letter days of our childhood! for

"Each will the impression deeper make
As streams their channels deeper wear."

That which we practice from habit, because sanctioned by custom, rests merely on opinion or prejudice ; while conviction of the rightness of any observance, wrought in the mind by satisfactory evidence, assumes the strong position of proved truth. For this cause, among many others, I venture to institute an inquiry into the Scripture doctrine of the Sabbath institute. This will be the more congenial to me, as, from early childhood, that day has been dear to me. The goodness of God in this ordinance of respite for toil-worn man—His “care” therein for the very beasts of burden—its corrective teaching to man’s worldliness—all these suggestive ideas cast a halo about its morning which told of heaven :—

“ Dear was the hallowed morn to me
 When village bells awoke the day,
 And by their sacred minstrelsy
 Called me from earthly cares away.”

Even to my unsanctified imagination, the Sabbath days were like lovely stepping-stones across the stream of time, each successively lifting itself into the sunlight, and giving kindly intimation of the one last landing place on the shore of eternal rest.

The fallacious figment of “Catholic consent” is, in the case before us, a living reality ; for it is worthy of prominent observation that the uniform practice of all Christians, in all places and at all periods, has afforded a stream of continuous testimony to the sabbatic institution ; that by common consent and tacit acknowledgment of original obligation, Christians of all creeds, at all times, and everywhere, have set apart and ob-

served for rest and devotion the Lord's day, or first day of the week.

Now, as He who declared Himself to be "the Lord of the Sabbath" has yet left us no instructions as to its observance, or intimations as to the form and manner thereof, the following questions naturally arise from the consideration of this acknowledged fact:—

1. As the Lord left us no direct instructions in the matter, on what authority does our observance rest?

2. Assuming it as proved that the institution is original and perpetual, then, upon what authority rests the substitution of the first for the seventh day?

3. And further assuming that there is authority, both for the perpetuity of observance and for the exchange of days; then, what ground is there for the relaxation of the restrictions of the Levitical Sabbatic law, and of the penalties annexed to its infraction?

Let us now examine these three points in order: and—

1. As the Lord left us no direct instructions in the matter, on what authority does our observance rest?

In the first place: in the present dispensation, Christians are not under law but under grace, for the law was given by Moses, but grace and truth came by Jesus Christ. He is the end of the law for righteousness to every one that believeth, having magnified it and made it honourable, "restoring that which he took not away." It must, furthermore, be borne in mind, that the law, ritual and damnable, was buried in the grave of Jesus, who, by His blood-shedding, blotted out the hand-writing of ordinances that was *against us*, that was *contrary to us*, and put it out of the way,

nailing it to His cross ; that, in the place of the ministration of *death*, written and engraven in stones, He hath brought life and immortality to light, through the gospel—the law of the Spirit of *Life*, written by the Spirit on the tablets of the heart ; that he has made an end of sin, having put it away for ever, and having brought in everlasting righteousness, even that righteousness which is by faith “ unto all and upon all them that believe ;” that, while the law made nothing perfect, the bringing in of a better hope did, whereby we draw near to God ; and the christian liberty of the spiritual man is left unshackled for all works of necessity, and all holy ministries of love, by Him who, as Lord of the Sabbath, declares, “ My Father worketh hitherto, and I work.” But a general assent to this our deliverance from legal bondage, is often connected with certain indefinite ideas of partial obligation : these ideas are, however, fully met by Paul ; “ For, as many as are of the works of the law are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them ;” the very character of law precludes the idea of partial observance ; its genius is—do and live, fail and die ; thus a holy law challenging, as it of necessity must, perfect obedience from a corrupt nature, involves death ; and, consequently, the apostle says, “ For, had there been a law given which could have *given life*, verily righteousness should have been by the law ;” and thus, “ what the law could not do, in that it was weak (inoperative) through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin (or by

an offering for sin) condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit ; for the law of the *Spirit of life* in Christ Jesus hath made me free from the law of sin and death." God's holy law acts like a mirror, to show man his total want of conformity to the requirements of a holy God—for, by the law is the knowledge of sin—that he might in mercy be driven from the denunciations of law to grace and mercy, shadowed forth in the sinless victim on the altar—be driven from the trumpet-tongued terrors of Sinai to the mercy-seat, where the blood of atonement was sprinkled—where, from between the Cherubims, the holy God might accept the unholy sinner—where that blood was sprinkled which speaketh, from the Cherubic symbols of Eden through all time, of how God may be just and the justifier of the ungodly.

But let it be observed that, as the major includes the minor, so the Gospel, including all the moral requirements of the law, and going so far beyond as to reach to motives, principles, and affections, may be said to have superseded the law—not by abrogation, but by comprehension ; love, the fulfilling of all law, being the motive-principle of the gospel.

As our Divine Law-giver left no ordinances concerning the Sabbath, it seems but reasonable to conclude either that he intended it to determine with his death, or left it to stand on its original basis ; seeing, in the nature of things, our Lord could hardly have referred us for authority to the abolished ritual of the Mosaic economy. As the practice of the apostles and primitive

church, thenceforth, continuously to time present, forbids the first postulate, let us direct our inquiry into this original basis, and go back to the Edenic era :—

“When yonder spheres sublime,

Pealed their first notes to sound the march of time;”

and recur to those Divine Tablets, which record the calling of all creation into being,—“when the morning stars sang together and all the sons of God shouted for joy !”

The eternal God had finished His glorious handy-work—“He saw everthing that He had made, and behold it was very good;” and looking down from the heaven of heavens on the universe He had created, He is represented as reposing in the contemplation of His works, for, “on the seventh day God ended His work which He had made; and *He rested on the seventh day* from all His work which he had made, and God *blessed the seventh day and sanctified it*, because that in it He had rested from all His work which God created and made.”

Behold here the divine origin of the Sabbath, and how precise are the terms of its inauguration ! He rests, He blesses, and He sanctifies; and that which Jehovah blesseth, shall it not be blessed? and who dare claim that which He hath set apart for Himself? Thus, in like manner, when God set apart the tribe of Levi for the service of His sanctuary, and of them Aaron and his sons to serve before Him in the priest’s office, we find the same order and the same terms employed. Aaron and his sons being first washed with water, the anointing oil is poured upon Aaron’s head, and sprinkled on his sons; and they are “sanctified to minister to

me in the priest's office:" the oil is first poured in token of spiritual blessing, and then they are set apart, sanctified to serve. And when, we inquire, has this blessing been withdrawn? Israel truly despised and defiled God's Sabbaths, yet we do not read that He ever withdrew His primal blessing from the day He Himself had once and for ever hallowed.

The sixth day was signalized by the creation of man, and by his solemn delegation, by God, to be lord of all creation. Crowned with the glory of his Maker's image, man stood erect in the midst of the subject world—God's vice-gerent upon the earth; he stood erect, the majestic image of Deity, energized by "the breath of life" from God. But with what melancholy meaning did the grey twilight of that eventide, and the deepening darkness of that night, prefigure the dark and terrible eclipse so soon to supervene! The sun rose in glory on creation and creation's lord, and the first morning that dawned on our first parents was the morning of the *first Sabbath*; to them it was literally and emphatically *the beginning of days*, and set apart for the worship of the Creator—God. Beautiful, and pure, and blessed, as was this Edenic-worship, it was but a faint prefiguring of that more excellently-glorious consummation, when Jesus, the second Adam, the seed of the woman, and the Son of God, shall be installed as the Son to reign over a regenerated universe,—the leader of the praises of a redeemed creation! As the Sabbath was ordained before man's fall, so, consequently, it was *prior* to the unreversed decree, "In the sweat of thy face shalt thou eat bread;" and, therefore, no mention is made of *rest* for man, for the

liberal earth, pouring forth spontaneously her kindly fruits at the feet of her happy sovereign, precluded toil; and the Edenic Sabbath was not, therefore, a respite from toil, but the thankful memorial of God's completed work for man: just as now, to the spiritual man, the Lord's day is the weekly commemoration of His finished work for man who rose on that day as the head of the new creation of God. And does it not naturally follow from hence, that as we derive the authority for the Sabbath from its Edenic institution in man's unfallen condition, so it ought to be regarded as independent of, though recognized and re-enforced by, the law, the consequence of man's sin?

In connection with the sanctification of the Sabbath, we find the first recorded act of man in the sacred history was that of worship; the cherubic symbols of the place of the Divine presence had been set up by the Lord at the east of the garden, to keep inviolate the way of the tree of life,—that one only “way,” whereby a holy God might be just and the justifier of the ungodly,—the glorious eternal way of atonement by blood. And *when* was this first recorded act of worship performed? When, indeed, should it have been performed, but on *that day* which the Lord had just set apart for Himself? In truth, it were a forcing of the simple narrative to suppose other than this; for what is the text? “And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord, and Abel, he also, brought of the firstlings of his flock and of the fat thereof.” The rendering in our text, “process of time,”* is given in

* The following note is supplied by a friend:—

the margin, "end of days;" and, by others, "appointed period." Combined, or separate, the two ideas point to the Sabbath, for surely it was "the end of days,"

The phrase (Gen. iv. 3), rendered in our Version, "at the end of days," may be illustrated by comparison with the other passages in which the same phrase, or a very similar one, is found.

1 Kings xvii. 7. Nehemiah xiii. 6. Daniel xii. 13. Gen. iv. 3. מִקֵּץ יָמִים "From the end of days."

1 Kings xviii. 7. The same. Ditto.

Neh. xiii. 6. וְלִקְחָץ יָמִים "At the end of days."

Dan. xii. 13. לִקְחָץ הַיָּמִין "At the end of the days."

The only passage strictly parallel with Gen. iv. 3, is 1 Kings xvii. 7. Neh. xiii. 6, is very nearly the same; while the insertion of the article before יָמִין in Dan. xii. 13, essentially alters the force of the expression, and leads on the mind of the believing reader to the close of the present Dispensation, and to the commencement of the Millennial Sabbath.

It may be interesting to notice the way in which the above expressions are rendered in LXX. and Vulgate.

LXX.—

Gen. iv. 3. μεθ' ἡμέρας. "After days."

1 Kings xvii. 7. μετὰ ἡμέρας. Ditto.

Neh. xiii. 6. μετὰ τὸ τέλος τῶν ἡμερῶν. "After the end of the days."

Dan. xii. 13. εἰς συντέλειαν ἡμερῶν. "At the conclusion of days."

We would just note the usual inaccuracy of the LXX. in leaving out the article in the only instance in which it appears in the Hebrew.

VULGATE—

Gen. iv. 3. *Post multos dies.* "After many days."

1 Kings xvii. 7. *Post dies.* "After days."

the close of the week ; and it was likewise " the period appointed" by God for Himself, while its sanctification to God renders the presentation of " the offering" to Him, on that day, a matter most natural in order, and solemn in significance. Should it be argued that the term may refer to an annual period, it may be answered that, in such case, correctness would have required the term " end of months," since the year is composed of lunations, as the week is of days : but, in truth, the sequence and coherence of Scripture testimony appear decisive on the connection between this first (*recorded*) atonement offering, and the sanctification of the Sabbath day. Indeed it would seem hard to believe otherwise, for to have a day hallowed unto the Lord, and for it to be employed in His worship, seem to follow as a matter of course, especially seeing there was then no other prescribed period existing excepting the Sabbath day.

The frequent recurrence of the period of seven days is known to every reader of scripture. Take the case of Noah :—the Lord had warned him of the coming judgment ; he believed God and prepared an ark to the saving of his house, and thereby condemned the world's infidelity. And the Lord said, Come thou

Neh. xiii. 6. *In fine dierum.* " At the end of days."

Dan. xii. 13. *In finem dierum.* " At the end of days."

Want of accuracy is the characteristic both of the LXX. and Vulgate. How little either of them can be depended upon for critical exactness may be seen in the variety of rendering given to the phrase now under consideration. Gen. iv. 3, and 1 Kings xvii. 7, although exactly the same in the Hebrew, are differently represented in the Latin Version.

and all thy house into the ark ; for yet *seven days* and I will cause it to rain upon the earth forty days and forty nights ; and it came to pass after *seven days* that the waters of the flood were upon the earth, and the ark rested in the seventh month, on the seventeenth day of the month,* upon the mountains of Ararat, and having waited *seven days*, he sent forth a raven and a dove, which returned to him ; he then stayed yet other *seven days*, and again he sent forth the dove ; and, on his returning with an olive branch, he stayed yet other *seven days*, and sent forth the dove again, who returned not again unto him any more.

From the beginning, seven seems to have been the number of perfection, and it became the ecclesiastical cycle of the whole Jewish economy. We have first, the weekly Sabbath : secondly, the Sabbatical year, when the land was to rest, untilled and unsown, and when the same divine provision was made by double increase of the fruits of the earth as was made for Israel in the double supply of manna on the sixth day : and thirdly, the seventh “ Sabbath of Years,” when, on each fiftieth year, the glorious jubilee was proclaimed throughout the land, and every man returned unto his paternal inheritance, — “ Then shalt thou cause the trumpet of the Jubilee to sound on the tenth

* This was the precise day on which Christ (our glorious ark of safety) in resurrection gat Him up to the mountains of myrrh and the hill of frankincense ! He came up to Jerusalem six days before the passover was “ kept up” in the presence of Israel for the four intervening days, — was crucified on the 14th, and rose from the dead on the seventeenth day of the seventh month. — Compare Exod. xii. and John xii.

day of the seventh month; in the day of atonement* shall he make the trumpet sound throughout all your land,—and ye shall return every man unto his possession, and ye shall return every man to his family."

The course of our inquiry now brings us to a point of considerable interest, namely, the first occurrence of the term "Sabbath." It is on the occasion of God's giving the manna to Israel in the desert. "Behold, I will rain bread from heaven for you; and it shall come to pass that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily; this is that which the Lord hath said, To-morrow is *the rest of the holy Sabbath unto the Lord*: six days ye shall gather it, but on the seventh day, which is *the Sabbath*, in it there shall be none. See, for that the Lord hath given you *the Sabbath*, therefore he giveth you on the sixth day the bread of two days."

There is peculiar emphasis in this, the first mention of the term. It is, literally, "To-morrow is the Sabbatism of the holy Sabbath." But the point specially important to our inquiry is the manner in which Moses refers to it as the established ordinance of God, "See, for that the Lord *hath given you the Sabbath*." The law from Sinai was not then

* "The first nine days were spent in festivity, during which no one worked, and every one wore a crown on his head. On the tenth day, by order of the Sanhedrim, the Jubilee Trumpet sounded, and immediately all slaves were declared free, and all lands returned to their hereditary owners."—*Calmet*.

Archbishop Ussher places the first jubilee after the promulgation of the law by Moses, at A.M. 2609; the second, at A.M. 2658; the third, at A.M. 2707.

given, and therefore the reference could only be to the original Edenic institution. Thus we establish the fact that, down to this period, the original ordinance was in force, and which, were it needed, is further confirmed by the terms in which the Sinai-law is delivered; for it stands, not as a law then first enacted, but rather as the ratification of one previously made, "*Remember the Sabbath-day to keep it holy, for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested (literally *Sabbatized*) on the seventh day; wherefore the Lord blessed the *Sabbath-day* and hallowed it:*" which last clause is to be particularly noted, as fixing the title of *Sabbath-day* on the original Edenic institute.

Thus rests the Sabbatic law, from Sinai down to the present moment, so far as regards Israel.

CHAPTER III.

“By keeping a Sabbath we acknowledge a God, and declare that we are not atheists; by keeping one day in seven, we protest against idolatry, and acknowledge *that* God who in the beginning made the heavens and the earth; and by keeping our Sabbath on the first day of the week we protest against Judaism, and acknowledge that God who, having made the world, sent his only begotten Son to redeem mankind” (and who rose from the dead on that day).—*Horsley*.

Having thus traced the Sabbatic law down to its formal ratification as part and parcel of the Sinai code, it may be well to consider the aspect it wears with reference to the present dispensation. To the intelligent Christian, scripturally instructed, it is the resurrection day, the weekly memorial of the work of Jehovah Jesus in creation, and of His greater work in redemption; the memorial of the justification of the Church before God, for He who was delivered unto death on account of our sins, was raised again from the dead on account of our justification, and on the morning of that day; therefore is it “the Lord’s day,” the day which the Lord hath made, and we will be glad and rejoice in it.

And here it should be specially noticed, that our privilege and blessing in the sanctification of a Sabbath stands upon the ground of original ordinance to *un-*

fallen Adam, when, as there was no toil, so there needed no rest : and as to Adam, the head of the first creation, the first morning of his existence was the holy Sabbath of the Lord ; so to us, one with the glorious Second Adam, the Lord of the new creation, our rest-day is the first day of the week. As God rested on the seventh day from all his works, and as Jesus rested, at the right hand of the Father, in ascended glory, from all his sore and sorrowful travail, so likewise doth the believer in Jesus, quickened together and raised up together with Him, rest from his own works, in Him, the head of the new creation of God, as He did from His. Thus, to the Christian, the first day of the week, or Lord's Day, carries along with it the sanction of original law, and the commemoration of resurrection-rest. That day, therefore, on which, by universal Christian consent, the Church of God commemorates the glorious resurrection of her Head, is, emphatically, "THE LORD'S DAY." But have we sufficiently considered all that is involved in that household word ? If in this dispensation of grace God has been pleased to re-hallow the Sabbatic ordinance, and to stamp thereon the broad seal of the church's immunity by the resurrection of Christ, then surely that were enough to hallow it in the hearts of all who love the Deliverer. But it stands upon still holier ground, even that of Divine appropriation ; for the Spirit, by John, declares it to be the Lord's, therefore no longer mine, nor your's, nor the world's ; not the master's, nor the servant's ; not the sovereign's, nor the subject's ; but the Lord's—His peculiar property—His day. Man has no right, claim, or title to

it, except as from the Lord. The believer's, verily, it is, in one blessed sense, because if we be Christ's, all things are ours, for we are His,—ours to enjoy, ours for blessing, ours for praise, ours for that highest act of worship in which the church, assembled round the symbols of His body and blood, commemorates His sufferings and death "till He come;"—ours, too, for most welcome respite from that sore sweat of the brow which is the solemn six days token of God's curse upon the ground for man's transgression; ever, too, the touching memorial that it is as the fruit of the bloody sweat of His blessed brow that we eat of the "true bread," and live for ever! Ours, but in, and from the Lord. If any, however, disregarding the gospel truth, that "the obedience of faith" is according to *grace*, as opposed to *law*, seeing we are not under law, but under grace, shall attempt to drag us back and put us under the inflexible harrows of Levitical ordinance, we will, for argument's sake only, grant it for a moment; but what thence follows? We are under Sabbatic-law as it stands in the statute book; for the thought is not to be endured that we may garble that law as may suit us, taking so much as authorizes observance, and rejecting the penalty annexed for its infraction! If, therefore, we go to Sinai-law for observance, we must take along with it the death-penalty for failure; and mark how unconditional and stringent its exactions: "Ye shall keep the Sabbath therefore, for it is holy unto you; every one that defileth it *shall surely be put to death*. * * * Whosoever doeth any work on the Sabbath day he

*shall surely be put to death.** Again, "Whosoever doeth work therein *shall be put to death*; ye shall kindle no fire throughout your habitations on the Sabbath day."† And in Numbers we have the awful example of its execution under the direct sanction of God:—A man was found gathering sticks on the Sabbath day, and he was brought to Moses, and upon his referring the case to the Lord, as for assurance of the Divine will, He gave judgment—"The man shall surely be put to death, all the congregation shall stone him with stones without the camp."‡

These Scriptures are conclusive; if we will have Sinai-law, we must have it as God gave it. As sinners of the Gentiles, saved by grace, the same principle applies to Sabbath-law as to circumcision-law: if we put ourselves under it we fall from grace. And lastly, if we will have that law for authority, we must needs also return to the *seventh* day, since the command rests upon *that day, and none other*. This brings us naturally to the consideration of our next postulate, namely:—

Secondly. Assuming it to have been proved that the institute is original rather than Levitical, then, upon what authority, rests the substitution of the first for the seventh day?

Those who contend for the Levitical authority of the ordinance must now show by what statute this transfer of days has been made; we are assured they

* Exod. xxxi. 14, 15.

† Exod. xxxv. 2, 3.

‡ Numbers xv. 32—36.

can show none. They are, therefore, contending for the legal observance of a day to which the Sabbath law could not apply; for the day, we observe, is not the Sabbath day, and is never so designated. What a position! They contend for *legal* observance of what the law never ordained, and thus taking an unscriptural mode of enforcing a scriptural truth are liable to be put to shame by the infidel or the scoffer. Let us illustrate this :*—A Christian young lady, in her district, visiting, observes a little shop always open on the Lord's day; she expostulates; she leaves a tract on the desecration of the Sabbath. The next Sunday she calls again—her tract has fallen into the hands of a reading man of some intelligence and acquaintance with Scripture—he has read it; she mildly expresses regret at still finding his shop open; he respectfully pleads that he cannot afford to lose his best day's profit, for he is very poor. The lady urges the law of God. He inquires, what law? She refers him to the Decalogue. He smiles and answers, "Have you dined to-day, ma'am?" "Yes, I have." "Was a fire kindled in your house?" "Certainly." "So now, madam, allow me to remind you of what your law says, 'Ye shall kindle no fire throughout your habitations upon the Sabbath day;' and 'Whosoever defileth my Sabbaths shall surely be put to death.' Thus you see, madam, that to have your dinner cooked, you

* This illustration was supplied by the incident which is here related, and of which I was an eye and ear witness, having accompanied a most estimable Christian lady, one Lord's day afternoon, through part of her district; and this incident led me to write this treatise.

have broken one part of your law, and you reprove me for breaking another part to keep my family from starving"! Thus is the legal Sabbatarian put to shame before the Lord's enemies, and thus are they confirmed in their wrong-doing. It is a question whether any one cause has contributed so much to the desecration of the Lord's day, by a certain numerous class, as the untenable ground so generally assumed for its observance.

To return to our question of the authority for the transference of the day. The blessed Jesus was offered up on the cross, as the lamb of God's providing, "between the two evenings," on Friday; he was buried in Joseph's new tomb that same evening; he lay there all that night, the whole of the Sabbath day, and through that night; and rose again from the dead on "the first day of the week," very early in the morning, according to the Scriptures. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun,"* and Matthew adds the angelic annunciation, "He is not here, for He is risen; come, see the place where the Lord lay." Thus He, the holy, woman-born, was now "declared to be the Son of God with power, by the resurrection from the dead;"† thus was ratified the manifestation of the ineffable mystery of the incarnation, the Son of God, and the seed of the woman,—the "*one Christ* never more to be divided."

* Mark xvi. 1.

† Romans i. 4.

While Jesus lay in the grave, all hung in agonizing suspense. The disconsolate disciples were dispersed, dispirited and heart-broken; they disbelieved their Lord's repeated assertion that after three days He would rise again: the two bosom friends who sought relief to their troubled spirits in the shades of Emmaus could take no comfort from the joyful report of the holy women, that the Lord was risen, but they poured forth into the willing ears of the sympathising and veiled stranger the burden of their disappointed hopes in the pathetic exclamation, "We trusted that it had been He which should have redeemed Israel!" And how sweet then was the announcement which greeted them from the eleven on their hasty return to Jerusalem,—“The Lord is risen indeed, and hath appeared unto Simon.” And how doubly sweet when, on the evening of that day, “came Jesus and stood in the midst, and saith unto them, ‘Peace be unto you;’” thus assuring them of His forgiving grace and unchanged love. All hung upon the resurrection of Christ, “for if Christ be not risen,” says Paul, “then is our preaching vain, and your faith is also vain—ye are yet in your sins—and they who are fallen asleep in Christ are perished.” But their suspense is at an end—He has resolved all their doubts by his presence, all their fears by “peace.”

How must Satan and his angels have agonized to conceal or pervert a fact on which so much depended. But while we rejoice in the assured truth of this fact, let us not forget to sympathize with the dejected disciples. The lingering hours of that long night of unspeakable suspense at last rolled on, and before

"the cock's shrill clarion" had announced, from the slopes of Olivet, that the day was dawning, God's mighty angel had rolled away the stone from the door of the sepulchre—and the Lord arose! The sun, who had veiled his face in amazement when his mighty Maker agonized on the cross, now poured forth his blaze of rejoicing glory on his rising Lord! And how accordant with the analogy of Scripture, that the radiant crown of resurrection glory should then and thenceforward be put upon *that beginning of days* wherein the Lord, as the head of the new creation, rested in resurrection from all his soul-travail and finished work. And what thence follows? That as He had blotted out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross, so the Sabbath, *as a Levitical ordinance*, was buried in His grave: "The obligation of *that day* died and was buried with Him, but, in a manner, by a diurnal transmutation revived again at His resurrection. Well might that day, which carried with it a remembrance of that great deliverance from the Egyptian servitude resign all the sanctity and solemnity due unto it when that morning appeared upon which a far greater redemption was confirmed."* The seventh day Sabbath was not only an

* "Seeing, then, upon the resurrection of our Saviour a greater deliverance and far more plenteous redemption was wrought than that of Egypt, and therefore a greater observance was due unto it than to that, the individual determination of the day did pass upon a stronger reason to another day, always to be repeated by a seventh return upon the reference to the creation. As there was a change in the year at the coming out of Egypt by the command of God, "This month" (the month of Abib), "shall be unto you

Edenic institution, celebrated before sin and consequent toil came into the world, but it carried with it also the memorial of the one grand event of Israel's history—the Exodus from Egypt; “Remember that thou wast a servant (literally, slave) in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and a stretched-out arm: *therefore* the Lord thy God commanded thee to keep the Sabbath day.* Now it is in this very passage of Israel's history that we get the significant precedent for that transmutation of the day to which allusion has been made, but under higher and more august sanctions: for in the delivery of the ordinance commemorative of the Exodus out of Egypt, the *first* provision is for changing the order of the months, so that the *seventh* month in which they came out of Egypt was ever afterwards to be the *first* month of the year to them,—the beginning of months.†

Now “Christ our passover is sacrificed for us,” and our spiritual deliverance was thenceforth memorialized by a similar transference of *days*, whereby the church

* Deut. v. 15.

† Exod. xii.

the beginning of months, it shall be the first month of the year to you” (Exodus xii. 2). So at this time of a more eminent deliverance a change was wrought in the hebdomadal, or weekly account, and the first day is made the seventh, or the seventh after that first is sanctified. The first day, because on that day Christ rose from the dead; and the seventh day from that first for ever, because he who rose upon that day, was the same God who created the world, and rested on the seventh day; “For by Him all things were created that are in heaven and that are in earth; all things were created by Him and for Him” (Col. i. 16).—*Pearson on the Creed*, p. 390.

did ever afterwards commemorate her perfect and eternal deliverance from an oppressor more terrible than Pharoah, and from a bondage more dreadful than Egypt; Christ having by death destroyed him that had the power of death, that is the devil, and delivered them who, through fear of death, were all their life-time subject to *bondage*: "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months, it shall be the *first* month of the year to you." * As the passover supper which commemorated the Egyptian deliverance was signalized by this change in the order of the *months*, it is only in accordance with scripture analogy that the great antitype of that redemption should be likewise signalized by a similar transfer; and we know that such transfer was made immediately upon the resurrection of our Lord, and thenceforward, ever and in all places, observed by all who profess His name. We find "the same day," that is, the day on which Christ rose from the dead "at evening, being the first day of the week, the disciples were assembled for fear of the Jews:" † on that day week we find them again assembled together, and that Thomas, who was absent on the former occasion, was now with them; and on both these days the Lord came and stood in their midst, and said, "Peace be unto you." ‡ Again, "When the day of Pentecost was fully come,"—which was also the first day of the week,—"they were all with one accord in one place;" || and having received the promised Spirit, they spake

* Exod. xii. 1, 2.

† John xx. 26.

† John xx. 19.

|| Acts ii. 1.

with tongues and preached the Gospel, and "the same day were added unto them about three thousand souls." * The same practice is also recorded of the provincial churches, for we find when Paul was at Troas, "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." † And, further, upon the founding of the Churches of Corinth and Galatia, the apostle gave an express command, which incidentally proves the practice: "Now concerning the collection for the saints, as I have given order to the Churches of Galatia even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. ‡ From its being the resurrection day, and from the practice of the early church under apostolic rule, || the first day of the week came to be called "the Lord's day," as says John in the Revelation, "I was in the Spirit on the Lord's day:" and thus, while the observance of *that day*, which was *Israel's Sabbath*, ceased, and was buried with Jesus as part and parcel of that dispensation which had "waxed old and was ready to vanish away," § it was, as it were, revived, and lifted up, together with Him who was the head of the new creation, and has continued thenceforth to be the distinctive "badge and cognizance" of the Church of Christ. Hence we have confirmation that "God hath given us this day as a sign between Him and us for ever, whereby we may be known to worship the same God, Jehovah, who did not only create heaven and

* Acts ii. 41.

† Acts xx. 7.

‡ 1 Cor. xvi. 1, 2.

|| 1 Cor. xiv. 27.

§ Heb. viii. 13.

earth in the beginning, but also raised his eternal Son from the dead for our redemption."* As in the case of Israel, the hebdomadal feast of the Sabbath, and the annual one of the Passover, were connected together; so to us Christians the Lord's day, which is crowned with the glory of the risen Jesus, is also that day on which the Church "keeps the feast" of her spiritual passover, the day and the *only* day which has any scriptural authority for its *public* observance, while to have the day without the communion, is like the passover feast without the lamb! As the first promise and the first prophecy, that the seed of the woman shall bruise the head of the serpent, will have its glorious accomplishment in that day of the Lord to which all prophecy points, so also the original sanctification of the Sabbath reaches forth through past and passing dispensations to that one glorious Sabbatism of which the continually recurring day was, and is ever, the abiding figure. May it not be said that the millennial Sabbath bears the same relation to the eternal Sabbath, that the Jewish Sabbath bears to the Lord's day of the Gospel? The Lord's day takes up original Sabbatism, while it repudiates *the* Sabbath day as part and parcel of a dispensation ready to vanish away. As regards earth, the millennium will be the fulfilment of the Hebrew prophet's glowing pictures of future blessing; Israel the head of the nations; Palestine the glory of all lands; Jerusalem the city of the saints' solemnities, "the throne of the Lord," and the centre of the world's worship; for "it shall come to pass that from one new moon to another, and from one Sabbath

* "Pearson on the Creed," p. 392.

to another, shall all flesh come to worship before me, saith the Lord."* The allusion made by the Apostle Paul to a Sabbatism yet in reserve for the church of the redeemed, seems to give apostolic sanction to this analogy, for after having declared that "we which have believed do enter into rest," he goes on to say, "There remaineth, therefore, a rest (literally, keeping of Sabbaths) to the people of God." Rest in Christ is the present possessed blessing of the believer, while hope anticipates that full and perfected rest which remaineth for the people of God: the Sabbath being thus "a shadow of good things to come. †

There is, further, a Scripture type which confirms this view of the subject, namely, "the ordinance of the wave sheaf;" and it is thus delivered: "When ye be come into the land which I give unto you and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; and he shall wave it before the Lord, *to be accepted for you; on the morrow after the Sabbath the priest shall wave*

* Isaiah lxvi. 23.

† Col. ii. 16. "The third synchronism that I have to notice, is that of the probable termination of the world's 6000th year, dated from the creation. * * * I have just hinted, in the preceding chapter, the Apostle Paul's use of the word *Sabbatism*, to designate the saints' expected glorious rest with Christ, may be reasonably considered as almost an apostolic recognition of the early and well-known Jewish opinion, that Messiah's kingdom of blessedness would occupy the seventh millennium of the world agreeably with the type of the seventh day's Sabbatism of rest after the six days of creation. * * * In fact, among the Christian fathers that succeeded on the apostolic age, this view of the matter was universally received and promulgated."—*Elliott's Horæ Apocalyptice*, vol. 4, p. 252-3.

it."* Israel might not gather nor garner the golden harvest of "Emmanuel's land" until the whole had been consecrated to Him by the lifting up of the wave sheaf. Now the use made by Paul of this exquisite type fixes its interpretation to Christ in resurrection, "But now is Christ *risen* from the dead and *become the first fruits* of them that slept;"† and as the sheaf was waved before the Lord on the morrow after the Sabbath, so was the great antitype waved before the Lord in resurrection on that day. The Apostle, further, rests the certainty of our resurrection upon His, "for, as in Adam, all die, even so in Christ shall all be made alive; but every man in his own order, Christ the *first fruits*, afterwards they that are Christ's at His coming." Thus the one sheaf taken out of the field, brought to the priest, and waved before the Lord in the name of the whole, was accepted, so that all the sheaves of the field were holy in virtue of the acceptance of that one, "for, if the first fruits be holy, the lump is also holy." As that sheaf was the earnest and pledge of the garnering of the entire harvest, so Jesus in resurrection glory, stands before the Father, the earnest, pledge, and representative of all "the sheaves of the floor;" for He who went forth weeping, bearing precious seed, shall surely come again with rejoicing, bringing his sheaves with him, when He shall see of the travail of His soul and be satisfied; and will present His blood-bought family before the Father with, "Behold I and the children whom thou hast given me"! This day is also known in the Old

* Levit. xxiii. 10, 11.

† 1 Cor. xv. 20.

'Testament as the *eighth day*,* a term so peculiar, when we consider that the entire week consisted of only seven, as to excite suspicion that it involves some important truth. On the eighth day the Hebrew child was circumcised. Why on the eighth day, or rather the first day of the week, which reached forth to a future dispensation, and not on the seventh, which was distinctive of the one to which it appertained, if it were not to point to the perpetuity of that rite which was the badge of all Abraham's natural offspring, and "as the seal of the righteousness of the faith which he had yet, being uncircumcised"? And Paul, who was of pure Hebrew descent, and circumcised the eighth day, says to the Philippians,—“We are the circumcision which worship God in the Spirit,” &c. And when? On the eighth day, for we have been circumcised with the circumcision of Christ, made without hands, in putting off the body of the sins of the flesh—that worship which is distinctively the eighth-day-service of the spiritual circumcision. Again, on the eighth day those offerings were presented on behalf of the cleansed leper,† whereby his ceremonial purification was perfected; while, further, the ceremonial for the consecration of the priests, so strikingly similar to that of the cleansing of the leper, was not completed until the

* Barnabas, in his Epistles, says,—We joyfully celebrate the *eighth day*, in memory of the resurrection of our Saviour, because it was on this day He rose again from the dead and ascended into heaven. And Ignatius, the martyr, in his Epistle to the Magnesians, would have us honour this day of the Lord, *this day of the resurrection*, as the first and most excellent of days.—*Calmet*.

† Levit. xiv. 10—20.

end of the seven days, so that he could not enter upon his service until the eighth day,* just as the cleansed leper could not approach the altar with his offering, as a worshipper, until the same day. The spiritual circumcision combines both: the cleansed lepers are by the blood consecrated priests, seeing, He who "washed us from our sins in His own blood," did thereby constitute us "priests unto God." †

And lastly, in the ordinance for Israel's service in the millennial temple, we find that after the ceremonies appointed for the consecration of the altar are completed, it follows, "Seven days shalt thou prepare; *when* those days are expired, it shall be that upon the *eighth day and so forward*, the priests shall make your burnt offerings upon the altar, and your peace offerings, and I will accept you, saith the Lord God." ‡ And is not this incidental notice of one of the particulars of the service of the millennial temple very significant of the retrospective character of the offerings then to be presented, in which the faith of Israel will look back with joy and thanksgiving upon that one holy offering of the Lamb of God, which their fathers despised and rejected, and in the knowledge whereof they will then stand before God as the nation saved by the Lord, a worshipping, because a redeemed people? Circumcised in heart, *as well as in the flesh*, they will show forth at the altar, and upon the *eighth day*, that first day of the week—the Lord's day—the resurrection-seal of that one offering by which, in the end of the world, Christ put away sin by the sacrifice of

* Levit. viii. 33.

† Rev. i. 5, 6.

‡ Ezek. xliii. 27.

Himself.* On the transference of the day, Doctor Andrew Thomson remarks,† “It was like the ark of God changing its place from the tabernacle of David to the temple of Solomon, the chosen symbol, as from the beginning, of God’s presence and blessing. The ark was still the ark, although it changed its place; and the Sabbath is still the Sabbath, though it has changed its day.”

We come now to the consideration of our *third postulate*, namely :—

Assuming that we have proved the authority both for the perpetuity of observance, and for the transference of days, then what ground is there for the relaxation of the restrictions of the Levitical law, and of the penalties for its infraction?

We have endeavoured to show, from Scripture, that the authority on which the Sabbatic Institution rests is not legal, but original; and, from scripture analogy, the reason for the exchange of days as a perpetual memorial of the resurrection of Christ. And we have now to inquire into the grounds on which the restrictions of Sabbatic-law, and the penalties annexed to its infraction, have been virtually set aside. To do this we must again recur to the original Sabbath-law, on which present observance rests, to notice that, as it pleased the Lord to incorporate the Edenic institution

* The resurrection day, from thenceforward, stood as the commencement of a *new era*, a day of which the first Sabbath was a figure, the shadow of good things to come, according to that expression of one of the fathers, as quoted by Bishop Pearson :—
“U’t quod ipsi in *figura*, nos celebraremus in *veritate*.”

† In his tract entitled “*The Sabbath*.”

with the Sinai-law, so, of necessity, it carried along with it the inflexibility and penalties of that code which, according to the Apostle Paul, was "the ministration of death:" but now, under a dispensation of grace, and as subjects of the new creation of God, we are divorced from the law, and are "married to another, even to Him who is *raised from the dead*, that we should bring forth fruit unto God."* Thus, in union with Christ, the Head of the new creation and Lord of the Sabbath, we are delivered both from the bondage and penalties of the law which He hath for ever blotted out and abolished, and are brought under law to Him who hath made the Sabbath *His own*: so that St. Paul designates the Jewish Sabbath "a shadow of things to come," of which the substance is Christ; therefore, Christian Sabbatism belongs to a sphere and order of things which bear the same relation to the law which the substance does to the shadow. Thus submission to the privilege of the Sabbatic institute, with deliverance from bondage and death penalty, seems *further* reasonable, seeing it was ordained in Eden before sin, death, or toil came in; while it would be contrary to scripture analogy to resume it from its Eden origin for a dispensation of *grace*, and yet attach to it the pains and penalties of a defunct dispensation; in short, we take our stand on *original* authority, and consequently apart from *Levitical* penalties.

* Romans iv. 7.

CHAPTER IV.

HAVING thus endeavoured to establish the scriptural authority for the perpetuity of this ordinance,—for the transference of the day of its observance—and for deliverance from legal penalty; we may now glance at some further facts which go to confirm its Divine authority. We may assume as almost, if not altogether established, that the physical constitution of man requires this periodical respite from toil, whether of mind or of body—this refreshing break in the dull monotony of daily occupation—this breathing-time for the care-worn spirit—this delicious oasis in our wilderness travel. The mind partakes with the body in this innate necessity for periods of repose: the apothegm of classic antiquity, “*non semper arcum tendit Apollo*,” tells us that the mental tissues were such then as they are now; in fact, all experience proves that nature will, sooner or later, resent every inroad upon this universal necessity. How many a finely-strung mind has lost its healthy tone by being overstrained; how many a noble intellect has been laid in ruins by being overburdened; how many a strong understanding has been rendered “rickety” for life by being early over-wrought! The Sabbath was not made for man only, but the brute creation is also included in its benignant provisions—for God careth for the cattle—

for "the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, *nor thine ox, nor thine ass, nor any of thy cattle,*" * &c. And does not this inclusion of "the cattle" clearly prove that the ordinance, so far, at least, as regards respite from toil, was intended to be perpetual? for certainly no change has passed upon the brute creation to render such respite less needful now than then; and assuredly His providential care has not been suspended, whose tender mercies are over all His works, and which endure for ever; so that one of the glories of the millennial day will be the deliverance of a groaning creation from the unwilling bondage of corruption consequent upon man's sin, and a final induction to the glorious liberty of the children of God. Surely God has herein established two abiding witnesses to the *perpetuity* of the statute, in that He has stamped equally on the constitution of *man* and *beast* the physical necessity of an hebdomadal rest! The Sabbath was made for man in all time, and in all places, as the general public festival of the nativity of the world; and Manasseh Ben Israel assures us "that, according to the tradition of the ancients, Abraham and his posterity having preserved the memory of the creation, observed the Sabbath also." Philo says that the Sabbath is not a festival peculiar to any one people or country, but is common to the whole world. And Josephus asserts that there is no city, Greek or barbarian, nor any nation, where the Sabbath is not known.

* Deut. v. 14.

Aristobulus (says Calmet) quotes Homer and Hesiod,* who speak of the seventh day as sacred and venerable. Clemens Alexandrinus speaks of the Sabbath in the same terms, and he also quotes some passages from the ancients, who celebrate the seventh day. Some believe that Job observed the seventh day, because at the end of seven days he offered a sacrifice to the Lord on account of his children (Job i. 2—5). Some of the rabbins affirm, also, that "Joseph kept the Sabbath in Egypt;"† and my late lamented friend, Dr. Gutzlaff, stated, in conversation, that the Chinese, though ignorant of the Bible, had always considered the seventh a holy day, and, as such, instituted by God.‡

Jesus, as the head of the new creation, has placed the diadem of His own resurrection upon the Edenic institute—has sanctioned it by His own example—has sanctified it by the down-pouring of the Holy Ghost (on that day), and left it as the continual memorial to

* Hesiod styles the seventh day "the illustrious light of the sun." And Homer says, "Then came the seventh day, which is sacred and holy."

† Calmet, article "Sabbath," p. 769—770.

‡ "As we know, from Herodotus, that the Egyptians had a week of seven days, so it is remarkable that the Hindoos had anciently the same, the planetary names being given to the days exactly in the same order as among us in Europe, but Friday being the first. The Chinese reckon *five* planets, to the exclusion of the sun and moon; but they give the name of one of their twenty-eight lunar mansions, successively, to each day of the year in a perpetual rotation, without regard to the moon's changes; so that the same four out of the twenty-eight invariably fall on our Sundays, and constitute, as it were, perpetual *Sunday letters*. A native Chinese first remarked this odd fact to the author, and, on examination, it proved perfectly correct."—*Davis's China*.

the world of His creative power, and to the Church of His redeeming grace. Though the early Jewish believers continued to observe the seventh day Sabbath until the destruction of the city and the temple put an end to the Jewish polity, it is, nevertheless, clear that the Lord's day was statedly* set apart also for their public assembling, and for commemoration of their Lord's death in the breaking of bread: thus "the same day," that is the day on which Christ rose, "at evening, being the first day of the week, came Jesus and stood in the midst, and saith unto them, Peace be unto you; and when He had so said, He showed them His hands and His side: then were the disciples glad when they saw the Lord." † Thus was this first, "First day of the week," solemnly and significantly hallowed, and set apart, by the Lord's presence; and the continuous observance of this, the date-day of the Church, seems to imply that the action of the Lord was so obvious, that any formal allusion was superfluous. That it was thus deemed, appears from our finding them on the next Lord's day (*the seventh day from that first*) again assembled together, and Thomas also with them; when again the Lord is in their midst, and having once more pronounced His blessing, "Peace be unto you," He challenges Thomas to test His identity—"Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it

* This I take to be, without question, that "*status dies*" which is mentioned by Pliny in his Epistle to Trajan:—"Affirmabant hanc fuisse summam vel culpæ suæ vel erroris, quod essent soliti *stato die* ante lucem convenire, carnenque Christo quasi Deo canere."—*Pliny's Ep. L. 10, cap. 97.*

† John xx. 19.

into my side: and be not faithless, but believing." The word was enough, and he exclaims, "My Lord and my God!" Jesus saith unto him, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."* And here may we not profitably pause for a moment to ponder on two points of interest arising out of this passage: first, the acknowledgment of the Lordship, as well as the proper Deity, of Christ; and secondly, that the blessing extends beyond the little circle of disciples then gathered round their risen Lord, as connected with the resurrection-promise, "Lo! I am with you alway, even unto the end of the world"? How various are the blessings which would naturally and inevitably flow forth from the practical acknowledgment of the headship, presence, peace, and power of the risen Jesus! As the Lord rose up from among the dead on the first day of the week, thenceforth to be the date-day of the new creation, so it might have been reasonably concluded that His ascension up on high should be on that day also; and there is an incidental notice connected with the record of the event which naturally leads to this conclusion, for how natural for a Jew to remark, in connection with the disciples' return from "the mount called Olivet," that it was "from Jerusalem a Sabbath's day journey;" how natural for the Jewish believer, sensitive to the restrictions of Levitical law, thus to make mention that the distance of this last journey with the Lord, on the day *now to them* the new Sabbath, did not exceed the limit of the venerated canon. In the absence of any

* John xx. 27—29.

word to the contrary, we therefore conclude that the ascension was also on the first day of the week.

The next instance we shall adduce is not of a questionable character.

We read that "when the day of Pentecost* was fully come, they were all with one accord in one place;" † that this was on the Lord's day is not only acknowledged on all hands, but is proved by the Levitical law concerning "the feasts of the Lord," for as "the sheaf of the first fruits," which typified Christ's resurrection, was waved before the Lord "on the morrow after the Sabbath;" so "the new meat offering" of the two wave loaves was presented before the Lord on the completion of seven Sabbaths therefrom, that is, "*on the morrow after the Sabbath* from the day that ye brought the sheaf of the wave-offering." ‡ Thus, while the resurrection of Christ answered to the sheaf of the first fruits, the down-pouring of the Holy Ghost did, in like manner, answer to the Pentecostal offering of the "two wave loaves," which symbolized the mystery of the church as an election from out of Israel and the Gentiles, in reference whereto the Apostle James seems to designate the church as a kind of "first fruits of His creatures." The last direct notice of the day in Holy Scripture occurs in the Apocalypse, where the beloved disciple, who was banished to Patmos for the word of God, and for the testimony of

* "The day of Pentecost," says Bishop Wilson, "has been abundantly shown by learned men, Lightfoot, Dwight, and others, to have fallen on the Lord's day." It is also proved by the sequence of the feasts of Israel.

† Acts ii. 1.

‡ Levit. xxiii.

Jesus Christ, says, "I was in the Spirit on *the Lord's day*." And how significant is this last voice of the Divine Canon to this day of days as the type of that one day of the Lord, at once creation's rest and Israel's glory, which closes this dispensation.

"The time of rest, the promised Sabbath, comes;
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of a sea
Before a calm, that rocks itself to rest."

It will be desirable, however, to analyze a little more fully the passage in the Epistle to the Galatians, the chief purport whereof is evidently to controvert the Judaizing tendencies of that church:—"How turn ye again to the weak and beggarly elements (literally, impotent and poor rudiments), whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years." The burden of his argument is against all *legal* observances—against grafting the withered stock of the law upon the green olive tree of the Gospel—against imposing that yoke of bondage which, as Peter declared, "we nor our fathers were able to bear." This is his definite object. "Ye observe days, and months, and times, and years:" now had the Apostle purposed to denounce all hebdomadal observance, it is scarcely credible that he should have employed the indefinite term "*days*," which applied equally to all days set apart, as well by the law as by the imposed traditions of the fathers,—incredible that had that been his object, he should not have made it unmistakable by the obvious and simple

course of specifying the *weekly day* in his category ! Would he not rather have said, Ye still observe a seventh day, together with other Levitical days, and the months, and times, and years, viz., the new and full moon days, the festal months, the yearly passover, and day of atonement, &c., &c. ? “ I am afraid of you,” &c. It seems, I say, incredible that he should have dealt thus indefinitely with *a day* which he desired specifically to set aside. Did he deal thus in the exactly parallel case of circumcision ? His definite and impassioned teaching in *that* case gives great force to the presumptive argument in favour of his having no such intention in the *other*. In the one case his language admits of no escape, no exception, “ Behold ! I, Paul, say unto you that if ye be circumcised Christ shall profit ye nothing.” By parity of reasoning, and according to the unity of Scripture analogy, his language would have been, “ I say to every one of you that observes a seventh day, you shall not attain to that rest which remaineth to the people of God.” I fearlessly ask, is this an overstrained view of the two cases ? Those who hold his teaching in Galatians was to the abrogation of a seventh day observance (and to *such only* the argument applies), must feel that, taken in connexion with his peremptory definiteness in the case of circumcision, he is inconsistent with himself, and has failed to indicate what they suppose he intended. If it should be urged that circumcision being the peculiar sign of God’s covenant with Abraham, and that, therefore, it needed peculiar specification, the ready and cogent reply is, that the Sabbath was scarcely less a peculiar sign between God

and his people Israel, indeed one far more palpable, of weekly and public observance, and *more* peculiar to Israel than circumcision, seeing that was observed in common with other tribes and people besides the house of Israel,* the argument consequently stands good on the *other* side! Upon the whole, then, it appears that while the links of evidence in favour of the perpetuity of a seventh day observance from Eden downwards are unbroken, there is no definite indication throughout the entire New Testament of any intention to abolish it—no one text which will, in any wise, bear such an interpretation.

There is, however, one other portion of Scripture which it will also be requisite to examine, because it may, at first sight, appear to look that way, namely, the third and fourth chapters of Hebrews. This portion bears a strong analogy, as regards the purpose of the Apostle, to his teaching in Galatians, and in which the argument in favour of his having no intention to insist upon the abrogation of all hebdomadal observance comes out in confirmation of the same supposition. In these two chapters, taken in their

* For example, circumcision is *as universal* among the Ishmaelites as it is among the Israelites. Its prevalence among various ancient nations is mentioned by Herodotus (ii. 36, 27, 104), and by Diodorus Siculus (i. 26, 55; iii. 32). It is said that the rite was practiced by the Mexicans when the Spaniards first became acquainted with them. And Capt. Cook found an imperfect species of circumcision among the natives of the Friendly Islands. Purchase shows it to have been practiced in Java. Capt. Keeling found it to be observed on the West Coast of Africa. It has been found to exist also at Malagascar. See, also, "Hofman's Lexicon Universalis," for further instances.

obvious and necessary connection, there are four points to be observed. The recognition by the Apostle,—

First. Of the weekly Sabbath of Israel (iv. 4), the seventh day, the Sabbath.

Second. The Sabbath, or *rest* in Canaan under Joshua (iv. 8).

Third. The evangelical rest, as in iv. 1, "*His rest*;" verse 3, "We which have believed *do* enter into rest;" verse 10, "For he that is entered into *His rest*, he also hath ceased from his own works as God did from His;" which clearly indicates that the Edenic Sabbath was the type of the *spiritual* substantial blessing to which the Apostle evidently refers.

Fourth. "The rest that remaineth," &c. (Sabbatismos). Observe, not *the seventh day*, but *the keeping of a seventh day*, for such is the literal meaning of this word, which nowhere else occurs in the New Testament. "There remaineth, therefore, a rest to the people of God" (iv. 9) :* *Wicliffe* renders this verse, "Therefor the Sabbath is lefte to the people of God." *Rheims version*—"Therefore there is left a Sabbatisme for the people of God." *Boothroyd*—"There remaineth, therefore, a Sabbath-rest to the people of God." *Purver*—"There is left, therefore, a keeping of a Sabbath to the people of God; of which the last is the more simple literal rendering of the text.

The Apostle's argument is this :—As the unbelieving Israelites entered not into the *rest* of Canaan, let us fear lest any of us should seem to come short of the

* See appendix for a paper on this passage from the able pen of Dr. Wardlaw, in which he elucidates and establishes the view here taken.

rest promised us. And further,—If the rest under Joshua had been the complete and final rest, exhausting the promise, then David, centuries after, would not have spoken, in reference to the same promise, of a further, future, complete, and final Sabbatism. This being clear, we have now to consider the purport of the verse with which we have now specially to deal, namely, “*There is left, therefore, a keeping of a Sabbath to the people of God.*”

Now, although it is freely granted that the drift of the Apostle’s reasoning carries us onwards, yet it does appear to include the prevalent idea of what it so simply expresses, that there is left a keeping of a Sabbath (a seventh day) to the people of God, for it is the exact term which is analagous to what has been so fully shown to be the gospel *idea*, namely, a keeping of a seventh day, a seventh day from that eminent first of resurrection, *not the Sabbath of Judaical bondage and penalty*, but a seventh day perfectly parallel to the original seventh day from the first of creation. And here again must be repeated the cogent argument in favour of the Apostle having no thought of setting aside all hebdomadal observance arising out of this emphatic winding up of the whole argument in terms which seem fairly inclusive of present outward observance, as well as future final and eternal consummation. His definite language respecting circumcision ill accords with this total absence of all negation, while the terms imply allusion to there being left a keeping of a Sabbath to the people of God; and the absence of any negation, even though *no allu-*

sion to present observance be included, is altogether unlike His mode of procedure in the parallel case of circumcision. In short, the continuous current of Scripture testimony—Edenic, Patriarchal, Levitical, and Evangelical—runs in one direction, and to the same end. There is no opposing stream, and the combined force of this long outflowing of Divine teaching bears, in the form of cumulative evidence, with irresistible force, in favour of the ordinance being Divine, original, and perpetual.

Having thus endeavoured to burnish the golden links which connect, through the complete cycle of earth's history, the first Edenic Sabbath with its glorious antitype, the millennial day of the Lord, it will now be well to draw further attention to the jealousy with which this ordinance was watched over by God, and how signally its desecration was punished. We have noticed the delivery of the penal law, and its execution on the Sabbath breaker;* and it is recorded that one of the special sins which brought down God's judgments on Judah and Jerusalem, in the Babylonish captivity, was their pollution of the hebdomadal and septennial Sabbaths; and, therefore, as they had refused to obey His statute, and had refused to give the land rest, so the Lord not only drove them out of it, but gave it a compulsory rest of ten Sabbaths, even seventy years, as a perpetual memorial of their sin and its appropriate punishment: and when the remnant of the Judean exiles returned under Ezra, at the expiration of the seventy years, Nehemiah thus pleads with them:—"Did not you fathers thus, and did not our

* Numbers vi.

God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath."* We have before noticed that the original law could have had no reference to rest for man, because that which made rest a needful blessing had not yet come upon him,—the toil-stained brow had not yet attested sin's penal necessity. But though the Edenic institution had thus no reference to rest, it was not devoid of present and prospective significance. As a present blessing it was to Adam the memorial-day of his Creator's rest—his day of worship and praise—the first day of his own existence—the day on which, as the delegated Lord over creation, he did homage for his fief; as prospective, too, for though through man's foul defection from his first fealty the blight of God's curse passed upon the goodly fabric of His handiwork, and man stood amid the ruin, at once its cause and its victim, yet all shall be restored to more than Edenic glory and beauty when He, the Second Adam, shall come again, and

"What His frown hath blasted and defaced
For man's revolt, shall with a smile restore!"

We have also seen that the original institute was taken up and incorporated in the Sinai code, carrying with it its corresponding restrictions and penal provisions; and we have further seen, and set forth at large, the taking up of the original ordinance under the Gospel, and its being crowned with the perpetual memorial of Christ's resurrection; and, finally, have noticed the tacit and unbroken evidence of all Christians, in all

* Nehemiah xlii. 15—22.

places, and continuously, to the perpetuity of the blessing. And how it magnifies the riches of God's grace, who sendeth His rain on the unthankful and unholy—that He continues to those who despise it, an institution from which they themselves derive such blessings! The necessities of our physical constitution are not more directly met in the sweet sequence of daily toil and nightly repose, than in the week's exertion and the day of rest; and as each are of His appointment who knoweth our frame, so neither can be long disturbed with impunity.

There is, moreover, a significant sequence in the seven feasts of the Lord, as recapitulated in the 23rd chapter of Leviticus, and much light is thrown upon the mystery of the Church by a consideration of them. These are the feasts of the Lord:—

1. The feast of the Sabbath.
2. The feast of the Passover.
3. The feast of Unleavened Bread.
4. The feast of First Fruits.
5. The feast of Pentecost.
6. The feast of Ingathering.
7. The feast of Tabernacles.

- Jesus, the Lord of the *Sabbath*, has appeared in the end of the world, and has put away sin for ever by the sacrifice of Himself. He has thus become our *Passover*, “for Christ our Passover is sacrificed for us.” He has instituted the true *feast of Unleavened Bread*, the communion of the broken body, and shed blood, to be commemorated with the unleavened bread of sincerity and truth; and being crucified, dead, and buried, He rose again from the dead on the third day

as "the *first fruits* of them that slept;" and on the fiftieth day therefrom the *Pentecostal* meat-offering is brought forth—the Church formally inaugurated upon earth. That which has thus been in due order accomplished, is the earnest of the fulfilment, in its season, of the antitypical *Ingathering* also, when the whole church of the redeemed being garnered, the Lord comes forth, with His glorious Bride, to celebrate the one true *feast of Tabernacles*, when the great voice out of heaven shall proclaim, "Behold the tabernacle of God is with men, and He shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."* And how shall mortal lips dare speak of the felicities and glories of that eternal Sabbath? If the prince of prose poets could pour forth such a rich libation of joyful thanksgiving (as in the following exquisite passage) in the contemplation of the mercies of God in this our earthly condition—if the "spillings" of that cup of blessing be so eloquent—if the magic cadence of his words be so entrancing as to carry one away in spirit to the better land and the throne of glory, how should the glimpses which revelation gives us, and the rapt spirit may sometimes conceive, of the blessedness of *that Sabbath* which will know no morrow, give joy to our heart, and courage to our onward steps! "But for him that considers God's mercies, and dwells awhile in that depth, it is hard not to talk

* Rev. xxi. 8, 4.

widely, and without art and order of discoursings. St. Peter talked he knew not what, when he entered into a cloud with Jesus on Mount Tabor, though it passed over him like the little curtains that ride upon the north wind, and pass between the sun and us. And when we converse with a light greater than the sun, and taste a sweetness more delicious than the dew of heaven, and in our thoughts entertain the ravishments and harmony of that atonement which reconciles God to man, and man to felicity, it will be more easily pardoned if we should be like persons who admire much and say but little: and indeed we can but confess the glories of the Lord by dazzled eyes, and a stammering tongue, and a heart overcharged with the miracles of this infinity. For so those little drops that run over, though they be not much in themselves, yet they tell that the vessel was full, and could express the greatness of the shower no otherwise than by spilling, and in artificial expressions, and runnings over. But because I have undertaken to tell the drops of the ocean, and to span the measures of eternity, I must do it by the great lines of revelation and experience, and tell concerning God's mercy as we do concerning God himself, that he is that great fountain of which we all drink, and the great rock of which we all eat, and on which we all dwell, and under whose shadow we all are refreshed. God's mercy is all this; and we can only draw the great lines of it, and reckon the constellations of our hemisphere, instead of telling the number of the stars; we only can reckon what we feel and what we live by; and though there be, in every one of these lines of life, enough to engage us for ever to do God

service, and to give Him praises, yet it is certain there are very many mercies of God on us, and toward us, and concerning us, which we neither feel, nor see, nor understand as yet ; but yet we are blessed by them, and are preserved and secure, and we shall know them when we come to give God thanks *in the festivities of an eternal Sabbath*" ! *

Let us now take a brief review of the argument, and recapitulate the successive steps by which we have arrived at the conclusion that the Sabbath is an ordinance of God, original, perpetual, but not legal. That it was an ordinance of God has been shown by reference to the original edict in Paradise as the public memorial of the creation, of which even Paley says, "If the command in reference to the Sabbath was actually given at creation, it was addressed, no doubt, to the whole human species alike, and continues, unless repealed by some subsequent revelation, binding upon all who come to the knowledge of it." That it was thus "given at creation" is proved from Gen. ii. 2, 3, —that it was observed in the first age of the world is implied in the terms employed concerning the offerings of Cain and Abel, and, therefore, most probably connected with the presentation of sacrifice from thence forward, as in the case of Noah, on his coming forth of the ark ; by Abraham, when at his various halting places he builded an altar to the Lord ; and by Job, when he offered sacrifices on behalf of his sons after three days of feasting ; and that it was observed in the times of the prophets is shown by the case of the Shu-

* Jeremy Taylor.

nammite woman (2 Kings iv. 23). Its Divine authority has been proved by its re-enactment at the delivery of the law on Sinai, by the solemn adjurations repeated to Israel to observe it, as also by the judgments brought on them for its infraction. That the sanctions and solemnities of the original Edenic ordinance (unconnected with legal penalties) passed over to "the eighth day," or "the first day of the week," seems proved by the *fact* of its immediate and subsequent observance, and is confirmed by the exact analogy between the divinely ordained memorial of the passover deliverance; by the change in the order of the months of the year, and the like change in the order of the days of the week, as commemorative of the greater deliverance from death, hell, and the grave by the death and resurrection of Christ "our Passover"—the one, being a *yearly* observance, was signalized by a transference of months, the other, being a *weekly* commemoration, by a transfer of days, confirmed by the acknowledged fact that each of the appearances of the Lord to his disciples, after his resurrection, was on the Lord's day—by the descent of the Holy Ghost likewise on the same day, and by the thence forward and continuous observance of the day by all Christians, everywhere, and always, down to the time present; and further, by the notices in the New Testament of its being the day on which the saints assembled for worship, and to partake of the Lord's supper; and by the Apostle's directing the collections to be made in that day. These varied notices constitute a cumulative argument in its favour altogether irrefragable—an argument, not based upon patristic

tradition or authority,* but on the undeniable *facts* of the Gospel history, accompanied by such a succession of corroborating actions of the deepest solemnity as to render it all but impossible to believe other than that the Lord did designedly put the seal of these his significant acts on the transference of *that day*, which, ordained in Paradise before man's sin, was buried in His grave, was raised up out of that grave, unshackled by legal bondage and legal penalty; and was crowned with the glory of its Lord's resurrection.

Having thus attempted to deliver the argument for the perpetuity of the Sabbatic institute; and having endeavoured to illustrate and enforce it by many direct as well as incidental Scripture notices; let us now refresh our spirits with some further meditation on the value and blessedness of the appointment itself: just as the parched traveller pants to slake his thirst at the up-bubbling fountain whose course he has hopefully

* The renewed attempt made of late years, by men who, designedly or ignorantly, are traitors within the Protestant camp, to revive the *authority* of "The Fathers," compels those, who love the truth of God, and estimate it according to its Divine value, to appear to detract even from their real merits; but if aught of man be put in the place of God, it must be cast down. If the Fathers speak according to the Scripture, they simply assert its authority; if they speak not according to that Word, it is because in *such* speaking "they have no light in them," and their assumed authority must be set aside. And as to their actual value, if it can be shown that the four of them who were cotemporaries with the last of the apostles so wrote, *sometimes*, as that a child may convict them of fanaticism, or opposition to Scripture, what shall we say of the rest? Surely none other than that as a mass, "Whosoever either time, or the heedless hand of blind chance hath drawn down to this present in her *huge drag-net*, whether fish, or sea-weed, shells or shrubs, unpicked and unchosen,—such are the Fathers."—*Milton*.

traced up the toilsome steep by its silver tinkling among the stones beneath his feet.

"The Sabbath was made for man" *before* the toil-curse rendered its gracious respite so singular a blessing. "In the sweat of thy face shalt thou eat bread" is unrepealed. Who, then, dares to deprive man of that provision which the tender mercy of God made in loving anticipation of man's humiliating necessity? God linked together the toil-penalty and the tender amelioration; and shall we dare sunder that which God hath joined together? The blessings of the "sweet waking-rest" of the Sabbath to man generally, but to the working classes especially, are altogether incalculable. As needful and as sweet as nightly sleep-rest are these weekly recurrences of repose to the spirit and body of the toil-worn workman. These refreshing breaks in the struggle for the means of living—these restorative pauses in the six days' mammon-strife—these healthful intermittings of that soul-gnawing hunger after gold—that "*auri sacra fames*" which grinds the spirit, debases the faculties, and drinks up the life-blood of its feverish victims, are blessings general to all. What would society be without these oft-recurring halting points in the time-drift of human passion? * Surely this is the day which the Lord hath made; we will be glad and rejoice in it:—

"Most glorious Lord of life! that on this day
Didst make thy triumph over death and sin,
And having harrowed hell, didst bring away
Captivity thence captive, us to win:
This joyous day, dear Lord, with joy begin."—*Spencer*.

* The following striking calculation is from one of the "Prize Essays," entitled, "The Temporal Advantages of the Sabbath to the Labouring Classes." By a Porter, formerly a Gardener:—

Though the purpose of this treatise is rather to work out from Scripture the authority for the *perpetuity* of this ordinance than to set forth its advantages which has been done so elaborately and profusely of late yet it cannot be too strongly enforced that its recurring observances, an abiding *visible* for the God of creation, and of providence, bond of fealty to Him as such: and surely it less to be regarded as such by the Christian. Cause he knows Him also in His more glorious and endearing character as Redeemer-God! Surely the Christian has the stronger claim laid on him, thus to acknowledge Him in the face of the world which knows Him not, in the blessed relation of his Father in Christ; and ought, with a holier emphasis, to exclaim, in the sight of all things created, and which "He giveth us richly to enjoy," "My Father made them all!"

Falling back, then, for authority upon the original appointment, in which no element of bondage or penalty found place, the Lord's day, that seventh day from that first resurrection day, is to the Christian an institute of liberty and blessing, revived, as it were,

"Now here is a seventh part of our whole existence at our disposal for good,—free from labour, free from mercenary cares, and coming punctually at its appointed time. In every fourteen years of human life, there are two years of net sabbath time; in twenty-eight years, there are four years of sabbaths; in every forty-nine years, there are seven years. Since the advent of our Lord and Saviour, there have been nearly three centuries of sabbaths; since the first institution and sanctification of the sabbath by God, there have been nearly nine centuries of sabbaths. What an immense amount of time! what a priceless gift to an intellectual being!"

from out of the grave of Jesus, "the Lord of the Sabbath;" and, delivered thence from every element of legal bondage or penalty, it bears an exact parallel to the Edenic original, the one commemorating God's handy-work in creation, the other God's glory in the new creation in Christ; the one, blessed and sanctified by God, was signalized by Abel's sacrificial worship; the other, sanctified and honoured by the resurrection of Jesus, was from that time set apart to commemorate the *one* atoning sacrifice by which sin was put away for ever, and life and immortality brought to light. We must not be deterred from reiterating this, the scriptural doctrine, by any fear of the charge of useless repetition; and in reference to its being an abiding *visible* symbol to the people of an acknowledgment of God, how incalculably important such a testimony may be, and often has been, to multitudes who are born and grow up in absolute ignorance of the God who made them. To such it is almost the only *visible* testimony for God,—acceptable to Him and profitable for man; indeed, if it be the one, the other follows of necessary consequence.

How many of these ignorant ones, who thus go on from week to week, and year to year, in their career of stolid ignorance of their duty to Him and to their neighbour, are compelled, by this recurring day of salutary respite from bodily toil, to question why *they* should be thus called upon to pause in the midst of the toil-struggle of this unquiet world—and afforded a breathing-time suspension of the wearisome round of six days' mill-horse sameness. And some of higher mark may be, perchance, reminded by

this one day's freedom from "the sweat of the brow," that there may be higher aims for him than the mere "labour for the bread that perisheth," and be led, possibly thereby to cast a longing look backwards upon the days of childhood, and to the undefined sweetness of that "household word" *Sunday*, which brought back to the cottage-home the father and the elder brothers, and which calls up those shadowy images of repose, and cleanliness, and calm, which somehow tell of a better home, of a long, long rest, and of a holier estate. The long-lost memory of the "church-going bells"—of the streaming through quiet green lanes, festooned with woodbine and sweet with violets—of the old grey church tower peeping over the orchard slope—of the kindly greetings of clustering groups around the stiles—the aged matron's whispered gossip, and the farmer's bluff and brief "good day"—of the minister and his quiet family party just coming out from their garden wicket with smiles for all—the string of children from the school-house—the last tinkle of the bell—the lull of all voices as the pastor enters the church porch—the hearty singing of the village choir—the prayers—the lessons—the sermon,—all pass upon his spirit like voices and visions of heaven, and tell of a world as it ought to be, and may picture to his soul a world as it will be when He, the One Divine Minister of the sanctuary which Jehovah hath pitched, and not man, shall come forth in His garments of glory and of beauty to shower blessings on a redeemed creation, and to lead the praises of His brethren through the one long Sabbath of millennial joy! Such an one may be led, perchance, by these

pathetic visions, to contrast his present down-trodden servile spirit with the light-heartedness of childish innocence, and to ponder how and by what means this dark change hath passed upon him, till absorbed in the perfumed memory of childhood, the lulling tones of his mother's nightly blessing breathe upon his spirit, he hears his father's homely, "God bless thee, child"—he feels the kind kisses of his sisters—he lives again for a delicious moment in the sun-light of other days—the involuntary sigh swells his breast—the big tear rolls down his cheek, and, if he have drank deep of the poisoned cup, and sin stare him in the face, we can fancy him exclaiming, in the bitterness of remorse,

Oh ! that my father had ne'er on me smiled ;
 Oh ! that my mother had ne'er to me sung !
 Oh ! that my cradle had never been rocked,
 But that I had died when I was young !

Behold the spirit of the strong man bowed within him, the sin-hardened heart softened by the mysterious power of associated ideas ! Behold that heart prepared to receive, yea, even to welcome any thing which shall prolong the delicious dream ! And what so calculated to prolong the spell as the things themselves of which the mere memory is so precious ? He snatches his hat—hurries from his door—enters the place "where prayer is wont to be made," and the first sound that meets his ear is the very melody in which his infant lips first offered up their *Evening Hymn*, and the first words which fall upon his ear are as though they were made for him and for him only, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Instances without number might be adduced

of persons who have attributed their first serious impressions to feelings and inquiries awakened in their minds by the touching recollections of earlier and happier days, recalled by the visible symbols of this day of rest. Thousands have confessed at the close of a life of sin, and in all the bitterness of a death bed repentance, that they dated their first defection from that path into which their youthful steps had been directed by a mother's evening prayer, to their neglect of any right observance of the day, and which at last ended in a total disregard of it. To thousands it is, alas! the only visible symbol that there is a God in heaven: for there are tongues in those eloquent and inviting chimes which breathe forth from every church in the land on the Lord's day morning; there are sermons in the closed shops and suspended traffic—in the solemn lull after the busy turmoil of the week day world.

The painful contrast to all this, afforded by a continental Sunday is rather the effect than the cause of irreligion; yet no one, who seriously considers the subject, will doubt that the laxity of our continental neighbours in reference to the day does largely contribute to increase a disregard of sacred things, and does directly tend to foster an infidel spirit. Infidelity has once reigned supreme in a neighbouring country, and that unhappy "nation without a God," quickly blotted out the Lord's day from their Godless calendar; yet the dominant atheism could not utterly stifle the constitutional necessities of man, and they were fain reluctantly to own the wisdom of a day of rest by the appointment of their decade holiday.

And to take another view of the subject ; where is the christian, who, whatever his views may be of the abstract question, does not practically prize beyond expression the blessing of this day ? Where is the christian, who, however he may be enabled by God's grace to regard (as we most assuredly ought to do) every day as the Lord's to be used for His glory, who does not to the end of life increasingly value this one day, set apart from all the rest for the worship of God, and for all ministries of love to his fellow men ? Who among the most spiritually minded does not rejoicingly own that these weekly symbols of that "rest which remaineth for the people of God" are to him like the threescore and ten palm trees to Israel in the desert, and the refreshing wells of Elim, and which point to the river in the midst of the paradise of God—to the tree of life, and to the throne of God and of the Lamb ? As before observed, this appointment together with the ordinance of marriage have alone survived the ruin of the fall ; they both stand equally and totally independent of the Mosaic economy, both were taken up, embodied and reinforced, in the Jewish ritual : neither the one nor the other were ordained by Moses, and, consequently, the abolition of his ritual cannot abrogate them ; he refers to each as of known prior appointment. Israel is to "remember" to observe the one, and is directed within what limits of affinity to contract the other ; and it may be, therefore, with the utmost confidence asserted that no argument can be drawn against the present observance of the day from its being Mosaic which would not bear with equal force against the ordi-

nance of marriage, and thus tend to degrade this divine Edenic institution to the grovelling idea of a mere civil contract.

It is obvious, therefore, that any argument against the perpetuity of the Sabbatic ordinance, deduced from the fact that there is no command for its observance in the New Testament, must be equally cogent against the authority for that of marriage, concerning which no command or prescription whatever occurs there; but no believer in Divine revelation has ever yet attempted to show that marriage was not of Divine appointment, —on the contrary, it has always, and everywhere, been regarded by Christians as such; and seeing that neither the law of Moses, nor the Gospel of Christ pretend to ordain it, it follows that its *original* appointment by God is tacitly acknowledged, and, by inevitable consequence, the Sabbatic ordinance stands equally impregnable on the same foundation, and therefore the universal acknowledgment of the one, is an unanswerable argument in favour of the other; both stand or fall together. And until it can be shown when, where, and by whom the *original* Sabbatic ordinance was abrogated, we must steadfastly maintain that it is obligatory for all time, and certainly so upon all who own marriage, which stands upon no other authority.

The very carefulness with which the Lord and His apostles denounced the penal stringency of the Mosaic law, coupled with the immediate observance of a *seventh from that resurrection first day*; this carefulness to abolish legal impositions, and the equal precision of observance of that which was original, will

not be regarded as a mere matter of convenient fitness by those who own the Divine mission of the apostles, and our Lord's tacit recognition of the marriage institute by His gracious presence and *first* miracle at the marriage feast at Cana, in Gallilee. Had it been the mind of Christ, and the purpose of His apostles, totally to abrogate any hebdomadal observance, they took a strange way for its enforcement : —the Lord by His presenting Himself *so statedly* on His resurrection day, and the apostles by meeting thenceforward *so regularly* upon that day. Surely it is rather to be concluded that by such acts they indicated that the day was intended to stand continually as the badge and cognizance of the people of God now, as the Jewish seventh day had stood as a sign between Him and His ancient people before ! This was a way so strange as to be utterly inconceivable, when it had been so easy to indicate the reverse by never meeting statedly on any particular day, but on all days indifferently ! And had Paul intended that his stringent denunciation of all Jadaising ideas concerning days and times should include an utter abrogation of any weekly observance he surely would never have sanctioned the very reverse by his *example*. And at Troas, "when on the first day of the week the disciples came together to break bread," he would, instead of meeting with them, have forcibly warned them against such legal bondage to a day, whereas he afterwards expressly directed that the collections for the poor saints *should be made on that very day*.

The grounds for its continuity must have been all

along held to be conclusive, since, amid all the numberless divisions and angry controversies among Christians in every age on almost every other point, whether of doctrine or of practice, there has been such universal agreement upon this: it affords strong presumptive evidence that the minds of Christians were too fixedly made up upon it to admit of its being brought into question. Had there been none of those unhappy divisions, it might have been supposed to be the result of mere unexamined imitation, but in the face of endless strife and fierce conflict an overwhelming proof is incidentally afforded by this uniformity that the appointment was held to be founded in Divine authority. No believer in Divine revelation, and in the unity of the Divine economy, will lightly esteem, in reference to these *two original* ordinances, the parallelisms and coincidences which are held to be of so much value in other cases, presuming always that we give to them no more than their contingent value.

The Edenic Sabbatic ordinance, then, evidently pre-shadows an ultimate and heavenly rest (for it was God's rest—"God rested," &c.) ; so marriage likewise presents, in the first Adam and his bride, a picture of the ultimate and manifested union of Christ and His church. The original Sabbath was an appointment of privilege and blessing, into which no element of bondage or penalty found place: the ordinance of marriage, in like manner, was for comfort and for blessing, and from the first, likewise without any stringent limitations. The Sabbath was incorporated into the Levitical ritual with prescriptions, limitations, and penalties annexed. Marriage,

also, was taken up by the law, and fenced about with stringent limitations as to natural affinity. The Sabbath ordinance was revived out of the grave of Jesus, and observed under the Gospel on the ground of original appointment, and was therefore free from all legal bondage and penalty; and as the Sabbath day of Paradise was the seventh from the first of God's creation, so the Gospel Lord's day Sabbath is, in like manner, the seventh day from that *first day* of the new creation of God, when Christ, as its Head, arose from the grave; so also the original ordinance of marriage was afresh sanctioned and sanctified by the Lord Himself by His presence and first miracle at Cana, and thenceforward has continued under the Gospel economy: and as the Levitical ritual prescribed within what limitations of natural affinity it may be contracted; so the Gospel prescribes, with equal precision, and in conformity with the genius of the original enactment, that it is only to take effect within the limits of *spiritual affinity*, namely, between those who are spiritually allied in Christ,—in scripture language “only in the Lord;”* just as Adam and Eve were one before God, for “He called their name Adam.”

The parallelism of these scripture facts is complete (so far as the genius of the respective dispensations admitted), and the argument deducible therefrom, is consequently weighty in favour of the perpetuity of both.

Well may we, then, hail the recurrence of these red-letter days in the chequered calendar of human life, and praise God, who has mercifully preserved to man

* 1 Cor. vii. 39.

this unstained memorial of the paradise of bliss. This has survived that miserable wreck of innocence and happiness; man's ruin has not tarnished it; his numberless rebellions have not deprived him of it; and millions of the human family have, in all ages, rejoiced in its refreshment, albeit, ignorant of its source in the Edenic temple, where our first parents worshipped before the cherubim at the east of the garden of God. Words fail in expressing its inestimable value. Who can number its blessings? Truly it stands before man as the illuminated frontispiece of Time's own book, the golden letter at the head of each chapter; and, as the sweet stars, those windows of heaven through which poets have fancied the angels look down upon this earth, and by which we seem to get glimpses into heaven, since they beget holy thoughts, and holier aspirations; so, like them, do these spangled dottings on the pathway of life, beguile the wearisomeness of the way, and tell of the glory at the end.

And thus I part company, not without regret, with a most pleasurable and suggestive subject of secret ponderings, which has occupied my mind for many years. Never having seen it handled as I imagined all its comprehensive amplitude demanded, I was fain to trace it from its hallowed source to its final and glorious consummation. It has cleared itself wondrously to my mind while *writing* upon it, as Lord Bacon beautifully describes a similar effect in the elaboration and embodiment of thought by *converse*: "Whosoever hath his mind fraught with many thoughts, his wits and understanding do clarify and break up in the communicating and discoursing with another—he tosseth his thoughts

more easily—he marshalleth them more orderly—he *seeth how they look when they are turned into words*, and he waxeth wiser than himself, often more by an hour's discourse than by a day's meditation."

In what I have written I have desired to unfold and bring together the whole teaching of holy Scripture on this beneficent appointinent, and to commend its evangelical observance (apart from Judaizing bondage and legal penalty) to the Christian Church generally—to the young especially—and, in a particular manner, to those who, while highly prizing the ordinance, feel uncertain as to the measure of Divine authority for its continual observance. And lastly, and *above all*, I commend it to the blessing of the Great Head of the Church, the abiding memorial of whose death and passion is inseparably connected with the commemoration of His glorious resurrection on the morning of

THE LORD'S DAY:

———"For all is in His hands, whose praise I seek,
Whose frown can disappoint the proudest strain,
Whose approbation prosper even mine."—*Cowper*.

APPENDIX.

AFTER this work was ready for the press, my attention was directed to an article in the February number of *The North British Quarterly*, on the same subject. I have read it with much interest and pleasure. It confirms me, however, in the opinion, that the teaching of Scripture on the ordinance has not hitherto been examined with that care and accuracy which the importance of the subject demands; that the various scattered notices ought to have been more heedfully analyzed, unfolded, and combined. And if this work shall have in any degree contributed toward this, I shall not have written in vain.

The Reviewer refers to an idea thrown out by the celebrated Hebrew Professor, Doctor Samuel Lee, that Moses put back the Sabbath a day at the Exodus; but as we are not furnished with the data on which this idea is based, no correct opinion can be formed of its value. The passage is as follows:—

“An interesting and important proposition has been advanced and argued by Dr. Samuel Lee, the learned and authoritative Hebraist, of Cambridge, which will be found to affect the present question in a touching manner. That proposition is to the threefold effect; first, that the primitive Sabbath of those patriarchal epochs which went before the Exodus of the arising Hebrew people from Egypt, was in reality put back a day by Moses after and in commemoration of that outcoming. Secondly, that this was intended to be a temporary and purely Jewish change, or a mere deciduous graft, foreordained to fall off when the fulness of the time should come for making the whole world kin by and in Jesus Christ. And, thirdly, that the Sunday of Christendom is actually the Sabbath day of Abraham. The Professor pleads for this view with much erudition, and with a great show of reason;

and he cites names no less redoubtable than Capellus, Ussher, and Gale, in favour of the point, in whose researches the same result had come out." Page 396.

And I cannot refrain from quoting, also, from the same interesting article, the following beautiful apostrophe to the *mythic seven*, not merely on account of its truthful elegance, but as unfolding a collateral argument in favour of the *Sabbatic cycle as the standard by which God measures time*, and to which I have before adverted; and as indicating, incidentally, that exquisite harmony which, the deeper we search into both, will be found to subsist between the works and the word of God:—

"Modern science is not, dares not, and cannot be ashamed of seven; for moonshine itself is a web of seven-twisted thread, and the moon (that Penelope who weaves the ever-vanishing fabric) goes on her way, and does all her stints of work to the music of the same homely number, whereby the very sea, and the dead that are in it, are rocked in their great cradle to the self-same tune. No sooner is a pencil of light made to pass through a prism, than it blabs its secret, and shews itself seven-twined and beautiful. It is to no purpose that the more refining optician avers, that there are only three primary colours. Possibly, nay, certainly, there are; but there are seven colours of the rainbow, for all that. It is here, as elsewhere, in fact; for the first analysis gives three, the second five, and the third seven; the first, third, and fifth constituting the natural chord of this painted scale. Ever since God did set his bow in the cloud that rested on the mountains of Ararat, over against Noah and his household, on the occasion of that first family worship after the flood, the children of light have been saying, We too are seven, with speechful look, if not with still small voice. But if the eye is silent, the ear is not deaf to the seven-toned rhythm of the universe, nor the mouth dumb to give its echo, nor yet the fingers without skill to fetch its antitype out of reeds, and pipes, and strings. Music, that Catholic and published tongue—that speech of cherubim and seraphim—that poetry taken wing—that science passed into ecstasy—that transfiguration of the common state of man, is also a system of sevens." Page 399.

The music of the spheres is truly no mere flight of human imagination; it is but the expression of harmony in all God's works, sounded forth from the hosts of heaven, and echoed back from earth. The same sevensome harmonic chord rules everywhere; that omnipotent will which measures *time* by sevens (lit. Sabbaths), measures *music* by sevens (Sabbaths) also,

and comprehends *colours* likewise within the same Sabbath number; for He who gave to man's voice (that standard of all music) its seven notes and its octave, dyed the bow of heaven likewise in its seven-hued wreath, and stamped, moreover, upon the very framework of man's body the same sevensome canon. He who can suppose that this mysterious sevensome uniformity in time, music, colours, and in man's physical organism, together with numberless similar examples in nature, is but a mere curious coincidence, —is near of kin to him who can imagine a watch making itself, a steam engine puffing forth embryo locomotives, or that man is but a baboon, developed by civilization!

Since the preceding pages were written, I have read Dr. Hengstenberg's recent work, entitled "The Lord's Day." The learned author appears to be of evangelical sentiments, and, like his learned countryman, Olshausen, appears to stand firm on the Divine inspiration and authority of the lively oracles; and he deplores the painful laxity which prevails in his country in reference to the observance of the Lord's day. He however considers that England and America have passed into the opposite extreme, tending to bring the ordinance itself into disrepute with the people, and to lead too many into a mere pharisaical observance of it. He acknowledges, however, how deeply his countrymen, who have visited England, have been impressed with the contrast between a continental and British Sunday; and he anticipates beneficial results in Germany from this practical contrast, from the awakened interest in the subject, and from its further and fuller discussion.

The opportune appearance in Germany of such a work from so able a pen, is cause for thankfulness, and I hope it will be extensively read. There are some points, however, which I cannot refrain from noticing in a spirit of friendly criticism. In page 7, the Author, alluding to the miraculous feeding of the

Israelites with manna, and the double portion falling on the *sixth day*, says, "The Sabbath was, till then, entirely unknown to the Israelites." And further on, in the same page, "There is not, in the history, the least reference to a Sabbath before the time of Moses." This unguarded assertion is, however, somewhat qualified at page 9, where he observes, "The word '*remember the Sabbath day*' contains a slight allusion to the fact that the Sabbath was not altogether unknown to the Israelites."

Passing by the discrepancy between the two statements, the testimony of Scripture seems, to me, to give a decided negative to the assertion, for the term employed *proves* the reverse; for how could God command the Israelites to *remember* that which they had not before received? And further, the giving of the manna with its double supply *for the Sabbath*, occurred *before* the giving of the law; while, from the terms employed in Exod. xvi., it is evident that the Israelites *were* cognizant of the appointment, and that the Lord, by Moses, referred to it as an existing institution, which the people were exhorted to *remember*. In Exod. xvi. 4, 5, the *first* point declared in connection with the promise that God would rain bread from heaven is, that on the *sixth day* the quantity should be twice as much as they should gather daily. And at verse 23, Moses proceeds, "To-morrow is the rest of the holy Sabbath unto the Lord;" where, first observe, that "*to-morrow is the rest*," &c., clearly indicates a thing existing, and not one about to be established! Next, "The *holy Sabbath*;"—a term which naturally carries us back to the original enactment, "And God blessed the seventh day and *sanctified* it." And lastly, at verse 26, Moses adds, "Six days ye shall gather it, but on the seventh day, which *is the Sabbath*, in it there shall be none." Surely it would have been a most abrupt and strange manner in which *first* to announce an ordinance so important—as it is certainly without precedent—that such language should be

employed concerning an institution unknown to them ! —Whether the Israelites had been permitted to *observe* the Sabbath in Egypt, or not, does not affect the question.

In answer to the other assertion, that there is no reference to the Sabbath before the time of Moses, it will be sufficient to quote the terms of the Edenic appointment :—“ And on the *seventh day* God ended His work which He had made, and He rested on the *seventh day* from all His work which He had made : and God blessed the *seventh day* and sanctified it ; because that in it He had rested from all His work which God created and made.”* Surely no simple reader of this passage can question its meaning—that in commemoration of His creation work God set apart and blessed that day !—set it apart for rest of contemplation and for His worship (for sin, and consequent *toil*, which called for bodily rest, had not come in). Surely the terms are too plain to need a comment ; the only question being ; Has that appointment ever been repealed ?

The next notice of the Sabbath confirms this view, viz., the *first recorded* act of sacrificial worship in Gen. iv. 3—“ And in *process of time* it came to pass that Cain brought,” &c. ; or, as it stands in the Hebrew text, “ *At the end of the days*,” evidently at the *end of the week*, for *no other* period is spoken of before to which the expression “ the end of the days ” could be relative ; and it could not be an *annual* period, for then, if such a form of expression had been employed, it would have been “ the end of the months,” since the year is composed of lunations, as the week of days. And how deeply significant is this original connection between the *first* recorded atonement offering (of Abel’s) on the sanctified Sabbath before the cherubic—symbols of the place of God’s presence—and the *fulfilling* glorious sacrifice of Christ, presented before God in heaven itself.

* Gen. ii. 2, 3.

I rejoice in the appearance of this work in Germany, and in the increased inquiry which it is calculated to excite; and I conclude this notice of it with some encouraging observations on the institution itself, and on the salutary effects of its observance in England.

In reference to the Sabbatic ordinance, our author says, at page 41, after quoting Matt. xii. 10—12,—

“Bengel remarks on this passage, ‘The subject of the Sabbath occupies a considerable portion of the evangelical history.’ This fact is of no little importance. It can scarcely be supposed that the Lord would have taken so much care to correct the erroneous opinions which prevailed as to the Sabbath if this had been, *in its essence*, purely an old testament institution. No one will take much trouble about the improvement of a house which is directly after to be pulled entirely down.” Pages 41-2.

“The feeling which is now so general in these countries (England, Scotland, and America), that all opposition to this doctrine must be the result of frivolity, is favored greatly by the striking proofs which have been given them through a long series of years, and are still given every day, of the beneficial effects of a strict observance of the Sunday. German travellers, whose theological principles are opposed to this doctrine, have been so overpowered by the sight of these results, as to be unable to refuse a certain testimony to the value of the doctrine itself.”

The German Minister in London, Wedderburn, remarks, in his book on “The Condition of the State, of Religion, of Learning, and of Art, at the end of the Eighteenth Century”—

“The respect shown in England to the Sunday, whatever it may spring from, certainly preserves a kind of outward reverence for religion. Criminals who have been executed at Tyburn, and in other places, have often been known to warn the crowd of spectators present on such occasions, to keep the Sabbath—as Sunday is generally called here—because, in their opinion, their own miserable and untimely death was to be ascribed to their neglect of it.” Page 68.

“Let us not overlook the fact that the English Sunday has made so deep and favorable an impression upon many, as to enlist them as advocates for the theory which prevails there, is not the product of the theory itself, but results partly from the Christian fear of God so deeply rooted in the hearts of the people; partly from the ceaseless bustle and restlessness which characterize so large a part of the population both of England and America; and, lastly, from the love of law, which is so prevalent there.” Page 106.

THE NEW SABBATIC DAY.

BY REV. RALPH WARDLAW, D.D.

"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."—Heb. iv. 9, 10.

"There are two remarks as to the phraseology of this passage, which require the reader's attention:—

"I. The word which in the former of these verses is translated *rest*—'there remaineth a *rest* for the people of God'—is not (as an English reader cannot but suppose it to be) the same with that which is so rendered throughout the chapter. The English reader who has a Bible with marginal annotations, will see that on the margin it is rendered '*a Sabbatism, or the keeping of a Sabbath.*' It is in this verse alone that this particular word is used. In all the other occurrences of the English word "*rest*," the Greek word is different: in verses 1, 3, 5, 8, 10, 11. The word in verse 9 is a noun of regular formation from the verb, which, in the Septuagint translation of the Old Testament, is used for *keeping a Sabbath*. We are satisfied that there is more under this change of the term than can be accounted for on any mere principle of taste in composition, or the desire to represent the rest of heaven under the figure of an eternal Sabbath. We believe the ninth verse to be an inference from what He had established in the six preceding verses; while, at the same time, the inference was what he had it principally in his own view to bring out, from the argument contained in those verses—an argument of apparent intricacy, though real simplicity—into which it is impossible here to enter. He is writing to Hebrews; and reasonably might it be expected that amongst the variety of topics to which he adverts, connected with ancient observances and the changes under the new economy, the Sabbath should not be without notice. Here, as we believe, it is. He vindicates the observance of a new Sabbath day, under that economy, by "the people of God"—The New Testament Israel. The *ground* of vindication we shall see presently.

"II. The other observation relates to the word '*remaineth*'—'*There remaineth* therefore a Sabbatism to the people of God.' That the word may naturally refer to what is '*reserved in heaven for them*'—as remaining to be obtained and enjoyed by them all in succession—is not denied. It is enough for our purpose, that it is capable, with equal propriety, of referring to what was in reserve for God's people under the new spiritual economy, called by him '*the time of reformation.*' Of the Old Testament saints, he says, '*These all, having received a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect*' (Heb. xi. 39, 40). When the fulness of the time came, the '*promise*' was '*received*;' the '*better things*' before '*provided*' were obtained.

And in commemoration of the glorious accomplishment of the promise, and the finishing of the work of redemption, there 'remained' this new 'Sabbatical rest' to 'the people of God.' The word is used in a sense similar to that in which He applies it, negatively, to the subject of *sacrifice*: 'If we sin wilfully, after that we have received the knowledge of the truth, *there remaineth* no more sacrifice for sins.' The 'one offering' of Christ has finished and set aside the entire sacrificial system. But, on the contrary, there did 'remain' a special 'Sabbath keeping,' adapted to the commemoration of this one offering, and of the completion by it of the great work of redemption. The sacrifices, though not exclusively Jewish, yet being typical and ceremonial, were set aside, as having answered their end; but the Sabbath, being in its character moral, and having ends to serve that were as important under the last as under previous dispensations, remained.' But it remained as a *new day*, and with a *new and special subject of celebration*.

"Having thus cleared our way, let the reader candidly observe—

"1. The beautiful and striking analogy between the reason assigned for this new Sabbatic day, and that originally assigned for the old: 'There remaineth, therefore, a Sabbatism to the people of God: FOR he that is entered into his rest he also HATH CEASED FROM HIS OWN WORKS, AS GOD DID FROM HIS.' Just suppose CHRIST to be meant by '*He that is entered into his rest,*' and the analogy is perfect and forcible. The very reading of the words renders the conclusion so simple as to be irresistible. As when God ceased from His work of creation, the day of his resting was hallowed as a Sabbatism, or a day of commemorative rest and religious celebration; so when Jesus finished *His* work—the work of redemption—and rested from it in His resurrection and His reception to the right hand of God, that blessed day was, in all time coming, to be the day of Sabbatical rest and celebration. In the ordinary interpretation, the spirit of this allusion, and of the analogy suggested by it, is entirely lost. There is not a vestige of it left. But, interpreted as above, so completely is it preserved, that the language of God, in Gen. ii. 1—3, might, in the full spirit of it, be accommodated to the work of Jesus when he rose from the dead, and the consequent sanctification of the first day of the week. Thus the work of redemption was finished, and all its glorious ends secured. And on the first day of the week Jesus rose from the grave, and finally rested from the work he had done: wherefore the ascended Lord blessed the **FIRST DAY**, and sanctified it.

"2. The '*for*' in verse 10, is plainly designed as assigning a reason for what had been stated in the verse preceding. But, according to the ordinary interpretation of the passage, it neither assigns a reason nor adduces a proof of what is there affirmed. The supposed affirmation is, 'There remaineth a rest'—the heavenly rest—'for the people of God;' and what seems to be assigned as a reason, or adduced as a proof of this, is, '*For* he that is entered into his rest'—the believer, namely, who dies and goes to heaven—'he also hath ceased from his own works, as God

did from his.' Now, apart from the *unnaturalness* of any such analogy as that between the believer's ceasing from his works on earth and God's ceasing from the six days' work of creation—and we think we might add, the *presumption* involved in it—we have to ask how the believer's ceasing from his works on his entering the heavenly rest can be a reason why that rest remaineth for him, or how it can be a proof that it does remain for him? What kind of argument is imputed to the inspired writer, when he is made to say, 'There remaineth, therefore, the heavenly and everlasting rest to the people of God; for the believer who enters into that rest ceaseth from his own works, as God did from his'? Surely there is here neither reason nor proof. There is an unnatural, and, to say the least of it, sufficiently bold analogy; and to the illative particle '*for*' there is left no meaning whatever. Whereas, on the other view, the *analogy* between God ceasing from the work of creation, and the Son of God ceasing from the work of redemption, is beautiful and striking; and the *reason* thence arising for a new 'Sabbatism to the people of God' is pertinent and satisfactory.

"3. Then all other considerations are in full harmony with this interpretation. The change of the word—from that signifying *rest* to that which the Hebrews could hardly fail to understand as meaning *the keeping of a Sabbath*—has been already adverted to. So, too, has the reasonableness of expecting that in such an epistle—an epistle addressed to Hebrews, and for the express purpose of showing the harmony between the old state of things and the new, and reconciling their minds the more fully to the latter—some notice should be found of the transition, in the worship of the New Testament Church, from the seventh day to the first—a notice which is nowhere in the epistle, unless here. We now add, that the view which we consider the passage as giving of the first day Sabbath, is one which *accords precisely with the fact as to its real nature and design*. For what is that Sabbath? Is it not exactly what our explanation of the passage intimates—a commemoration of the finished work of Jesus, of his triumphantly ceasing from that work, and entering 'into his rest'? And did not the Spirit, by the inspired psalmist, anticipate the celebration of this day, when he dictated this prophecy, 'The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. THIS IS THE DAY WHICH THE LORD HATH MADE; WE WILL REJOICE AND BE GLAD IN IT'?

"There is one objection to the view given which naturally occurs to the English reader, but which a single word or two of explanation will be sufficient to set aside. In the verse immediately subsequent to those on which we have been commenting, the Apostle adds, 'Let us labour, therefore, to enter into that rest.' How, it is naturally enough asked, can believers be exhorted to labour to enter into the keeping of a Sabbath? Certainly they cannot. And were the only reference of the *rest* in verse 11 to the *Sabbatism* in verse 9, this would be fatal to our interpretation. But it is not so. The objection proceeds on a misapprehension. The admonition to 'labour to enter into that rest' has reference, not at all to the Sabbatism in the 9th verse, but to the rest in the

10th—the rest into which He who has ‘ceased from his own works’ has entered; a rest which his people are all destined to share with him; and of which our Sabbaths on earth, in commemoration of his work, are at once the prelibation and the pledge. We commemorate Christ’s rest, and we anticipate our own.”—*Abridged and added by the Editor to Cobbin’s quarto edition of “Barnes’ Notes on the New Testament.”*

“**BOOK OF SPORTS.**”—This infamous document was drawn up by Bishop Moreton, and dated from Greenwich, 24th May, 1618. It was to this effect:—

“That for his good people’s recreation his Majesty’s pleasure was, that after the end of divine service they should not be disturbed, letted, or discouraged from any lawful recreations, such as *dancing either of men or women*, archery, leaping, or vaulting, or any such harmless recreations, nor in the having of May-games, *Witsun ales*, or *morris dances*, or setting up of Maypoles, or *other sports* therewith used, so as the same be had in due and convenient time, without impediment or let to divine service,” &c., &c.

This declaration was ordered to be read by the clergy in all parish churches, and hundreds of the pious clergy were ejected from their livings and cures for refusing to comply with this order. Here was a royal mandate for the direct encouragement of the desecration of the Lord’s day by public sports, May-games, *morris dances*, and *drunkenness*! How thankful, then, ought we to be that we are blessed with a Sovereign whose admirable example exerts so powerful and salutary an influence on the superior classes of society, as regards the due observance of the Lord’s day.

“THE division of time into weeks was familiar to the ancient Greeks and Romans, and they were accustomed to distinguish the seven days by the names of seven of their deities; viz. the Sun, the Moon, Mars, Mercury, Jupiter, Venus, and Saturn. Eusebius has selected from the works of Porphyry, (one of the early enemies of

Christianity) a very old Greek oracle, quoted by that writer, in which there is a distinct reference to this division and nomenclature. It is as follows:

“ ‘ Invoke Mercury on his day,
 “ And in like manner the Sun on a Sunday—
 “ The Moon also when her day arrives,
 “ And Saturn and Venus, each in their order.’ ”

“ A similar custom is supposed to have been of great antiquity among the nations of the North of Europe, namely, the *Goths*, *Celts*, and *Slavonians*. These nations probably derived this practice (as they did many others, and much of their language) from the East; for there is reason to believe that the reckoning of time by weeks, and an idolatrous nomenclature of the days, were prevalent, in very ancient times, in that quarter of the globe; especially in *Chaldean* and *Egypt*. Dion, the Roman historian, says that the custom in question originated in Egypt, and from thence, at a more modern date, pervaded the whole world.† Grotius confirms its ancient origin in Egypt by a reference to Herodotus. ‡

“ Since this peculiar division of time agrees with no astronomical sign—certainly not with the changes in the appearance of the moon—and since it is improbable that the Egyptians, or any other nation of antiquity, should borrow it from so despised a people as the Israelites, we may conclude that it was founded on a tradition respecting the original seven days. || On this ground, it affords a collateral evidence of the facts recorded in the Mosaic history of the creation, and, among other facts, of the hallowing of the seventh day. That this circumstance, indeed, formed one feature of the tradition in question, is confirmed by a variety of evidence bearing expressly on the point.

“ Eusebius, in his ‘ Evangelical Preparation,’ has extracted a long passage from a work addressed by Aristobulus, a Jewish Platonic Philosopher, to one of the Ptolemies of Egypt about 150 years before Christ. § The object of the Jew is to exalt the traditions and practices of his own nation, and to show that even the heathen held them sacred. After some allusion to the work of creation, he speaks of the authority and use of the seventh day. This he calls ‘the day of light and wisdom, in which the complete order of nature is contemplated’—a day bestowed on man, for the purpose of ‘divine philosophy.’ He then proceeds to cite passages from the

* Κληίζειν Εξμὴν ἢδ' Ἡέλιον κατὰ ταύτα
 Ημμερῇ Ηελίου, μὴνιν δ' ὅτι τῆς δε παρείη
 Ημμερῇ, ἢδ' Κρόνον ἢδ' ἱξείης Αφροδίτην.

Euseb. *Præp. Evang.* lib. v. cap. 14.

† Lib. 36. *Selden de Jure*, lib. iii. c. 19.

‡ Herod. lib. ii. *Grot. de Verit.* lib. i.

|| If, as Sir Isaac Newton supposes, the Egyptians borrowed their learning from the Edomites, the course of this tradition may be directly traced through Esau to the Patriarcha.—*Chronology of Kingdoms*, p. 208.

§ *Evang. præp.* lib. xiii. c. 12.

works of Homer and Hesiod, in which the 'seventh day' is described as '*sacred*.'

"Sacred in the first place is the day of the new moon;

"Sacred also are the fourth, and the seventh days,

"Again came the seventh day, the illustrious light of the sun.*

"The seventh day then arrived—a sacred day.†

"Whether these passages are really to the point, is somewhat doubtful. Hesiod, it appears, classes the fourth and seventh days together, and as he also mentions the day of the 'new moon,' he may perhaps be here speaking of the days of the month; for the fourth day of every month is said to have been sacred to Mercury, and the seventh to Apollo.‡ With regard to Homer, there are many passages in his works which indicate that in his view, every passing day and night was *sacred*. The epithet *sacred*|| is one which he was accustomed to lavish with a free, poetic, licence. From Linus, another ancient Greek poet, Aristobulus quotes some verses which are more applicable to his purpose—'All things in the starry heaven,' says Linus, 'are made in sevens, appearing in circles, as the years arise.'§ As it appears from this passage that his notion is that of a *perpetual rotation in sevens*, we may conclude that he refers to each recurring seventh day, when he writes as follows:—

"The seventh (day) is among good things,

The seventh (day) is the birth (day),

The seventh (day) is among chief things,

The seventh (day) is perfect."**

According to Clement of Alexandria, who repeats the argument of Aristobulus, much was said in Solon's Elegies, (a work no longer extant) respecting the divine character of the seventh day.††

Lucian†† and Aulus Gellius||| speak of the "seventh day" as one on which boys exchange their books for play. Suetonius mentions the "*sabbaths*," as selected by Diogenes, the grammarian at Rome,

* Πρῶτον ἔτη, τετράς τε καὶ ἐβδόμη, ἱερὸν ἡμέρῃ
Hesiod.

Ἐβδομάτῃ δ' αὖθις, λαμπρὸν φάος ἡλιόιο.
Hesiod.

† Ἐβδομάτῃ δ' ἥπειτα κατήλυθεν, ἱερὸν ἡμέρῃ.
Homer.

‡ Selden de Jure, &c. lib. iii. cap. 17.

|| ἱερὸς.

§ Ἐπτά δὲ πάντα τίτνυται ἐν οὐρανῷ ἀστεροέντι
Ἐν κύκλοισι φανέντ' ἐπιτελλομένοις ἐνιαυτοῖς.

** Ἐβδόμη εἰν ἀγάθοις, καὶ ἐβδόμη ἐστὶ γενέθλη,
Ἐβδόμη ἐν πρῶτοις, καὶ ἐβδόμη ἐστὶ τελείη.

†† Strom. lib. v.

‡‡ In Pseudologist.

||| Lib. xv, 11.

for his public disputations. * Tibullus describes the *day of Saturn* i. e. "the seventh day of the week" as "sacred:" "*Saturni aut sacram me tenuisse diem.*" †

"The title of Birth—or Birth (day) applied to the seventh day by Linus, (or according to Clement, by Callimachus) implies that it was the day on which the birth of the world was celebrated. Similar terms are used on the same subject by Philo, a Jewish Platonic Philosopher, who lived in Egypt, and was contemporary with our Saviour. 'When the whole world was completely formed,' says this author, 'according to the perfect nature of the number six, the Father glorified the succeeding day, being the seventh, praising it and calling it holy. For it is a holy day, not of one city or place only, but of all the world—a holy day which alone can justly be described as universal—the Birth day of the world!' ‡ Whatever allowance we may be disposed to make for the bombast or exaggeration of this writer, we cannot suppose that his statement respecting the acknowledged sanctity of the seventh day among the heathen nations, was without some foundation. That statement is moreover confirmed by the positive assertion of Josephus. 'Great zeal has long been displayed by multitudes in the imitation of our worship, neither is there any city of the Greeks or among foreigners—not even one nation—into which the custom of observing the seventh day, *on which we rest*, has not found its way.' ||

"Some of the earliest Christian fathers give a similar testimony. Theophilus, of Antioch, (A. D. 168,) speaks of the seventh day of the week as the day 'which all men celebrate.' § Clement of Alexandria, (A. D. 199,) says that 'the Greeks as well as the Hebrews, considered as sacred the seventh day, according to the recurrence of which, there is a rotation of all things living and growing.' **

* In *Nerone*, 32.

† Eleg. 3, line 18.

‡ Επει δ' ὁ σύμπας κόσμος ἐτελείωθη κατὰ τὴν ἐξάδος ἀρ.θμοῦ τελεῖν φύσιν, τὴν ἐπιούσαν ἡμέραν ἐβδόμῃ ἐσίμνουν ὁ πατὴρ ἐκαινέσας, καὶ ἁγίαν προσέπων. ἑορτὴ γὰρ οὐ μιᾶς πόλεως ἢ χώρας ἐστίν, ἀλλὰ τοῦ παντός (scil. κόσμου) ἢ κυρίως ἄξιον καὶ μόνον πάνδημον ὀνομάζειν, καὶ τοῦ κόσμου γενέθλιον.

De Mundi Origine Ed. Mangey, tom. i, p. 21.

|| Οὐ μὴν ἀλλὰ καὶ πλήθετιν ἤδη πολὺς ζῆλος γέγονεν ἐκ μακροῦ τῆς ἡμετέρας εὐσεβείας. οὐδ' ἐστίν οὐ πέλις Ἑλλήνων οὐδ' ἡγετισσῶν, οὐδὲ βάρβαρος, οὐδὲ ἐν ἔθνος, ἔθνα μὴ τὸ τῆς ἰσδομαίδος ἢ ἀργοῖμεν ἡμεῖς, τὸ ἔθος οὐ διαπεφύττηκε.

• *Contra Apion*, lib. ii, § 39.

§ ἢ πάντες ἄνθρωποι ὀνομάζουσι.

lib. ii, cap. 12.

** καθ' ἣν ὁ πᾶς κόσμος κυλεῖται τῶν ζωογονουμένων καὶ φεύμενων.

Strom. lib. v.

Tertullian (A. D. 200), says, that it was a custom among the Gentiles to devote *Saturday* to ease and feasting. *

"We appear, then, to be in possession of sufficient evidence, that the reckoning of time by weeks, among the heathen—a practice of which the antiquity is beyond tracing—was accompanied by a notion more or less distinct, that the seventh day was *holy*. Now such a notion, as well as the weekly division itself, is surely to be ascribed rather to an original tradition than to the example of the Jews—a people who, before their dispersion, were so little known, and after it, so little honored."—*From J. J. Gurney's Brief Remarks on the Sabbath.*

* Diem Saturni otio et victui decernunt. *Apolog.* cap. 16.

